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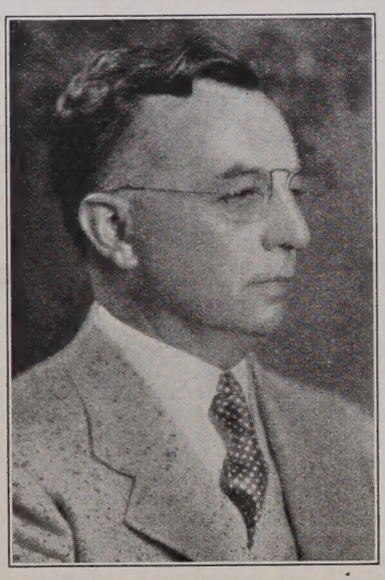

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Upper left—The Rev. Karl A. Stein, D.D., Pittsburgh, President

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The Forty-third Annual Assembly for Spiritual Conference

to be held at

Franklin and Marshall Academy

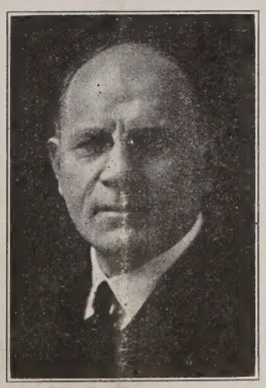
Lancaster, Pa.

July 31 - Aug. 4

1933

Lower center—The Rev. Professor Theo. F. Herman, D.D., whose paper on "Present-Day Theological Trends" will be a feature of the Conference

Lower right—The Rev. James E. Wagner, Lancaster, who has charge of the much-appreciated daily Bible Study at the Conference



PHILADELPHIA, JUNE 29, 1933

ONE BOOK A WEEK

A GROUP OF BOOKS DEALING WITH THE DEVOTIONAL LIFE

The past few months have seen several books dealing with some aspect of the devotional life coming from the press. I have five before me—one of them an anthology of spiritual wisdom drawn from many ages and literatures: "The Testament of Light" (Alfred A. Knopf). The editor, Gerald Bullett, is a well known novelist and he has evidently been a wide reader, for in this anthology he draws from widely diverse sources — Confucius, St. Paul, Wordsworth, Whitman, Spinoza, Dostoevsky, Rabelais, Francis Bacon, Epictetus, William Penn and many others. Mr. Bullett has found that there are certain flashes of spiritual experience in the great souls of all ages and religions, which touch the deepest in our own yearning souls to light. There is the continuity of a single discourse, although the selections are from many sources. The book is very beautifully bound and printed.

"The Way: Daily Meditations on the Way of Life According to Jesus," by William Pierson Merrill (The Macmillan Co.) takes a text or passage from the Gospels for each day in the year, accompanying it with a meditation and a prayer. The meditations and some prayers are Dr. Merrill's own. He is convinced that Christianity is primarily a way—the way of Jesus. (It will be remembered that one of the earliest names given to the Christians was "followers of the Way.") He is therefore intent upon helping us to understand just what Jesus' "Way" is by leading us to daily contact with His words and making them plain to us as we walk with Him. "The Way" is not always as simple as it sounds. There are different interpretations of Christ's words; the solutions of Life's problems are sometimes perplexing; there are situations where it is not always easy to say just what is Christ's way; there are social implications of the Gospel where social discernment is needed. On these matters Dr. Merrill is a helpful guide. On every page keen insight into the meaning of Christ's words and clear, concise statement go together.

"Franciscan Poets," by Benjamin Francis Musser (The Macmillan Company), is a book that will find a warm response from all lovers of religious verse—or any poetry, for that matter—for it is a study of the Franciscan poets of all times and countries. The author uses the word "Franciscan" not in the sense of belonging to the Order, but in the sense of "spirit." He includes as "Franciscan" verse that poetry which reflects the spirit of St. Francis and his attitude toward life. The result is 17 chapters dealing with the great religious poets from the 13th century down to Francis Thompson, and even including some less well-known poets since Thompson. The chapters are full of most exquisite verse, which will be new to many readers. This is a very valuable contribution to the library of poetic criticism, covering a field that has not been widely expored.

The name, Evelyn Underhill, has become a household word to all students of mysticism and all followers of the mystic way. Her 8 volumes, all dealing with phases of mysticism, have become classics. Her latest book: "The Golden Sequence: A Fourfold Study of the Spiritual Life" (E. P. Dutton & Co., Inc.), differs from her previous volumes in that it is rather more purposely directed to bringing the Eternal into the direct and helpful relation with the daily experiences of men. Miss Underhill is troubled by two tendencies in religion: one that humanitarian sentiment which replaces adoration by service; the other, "the fresh acknowledgment of the Transcendent, the awe-stricken sense of God, the prophetic insistence on the holy, which distinguishes the work of Otto, Barth and Brunner, and their numerous disciples," which "has brought with it a crushing sense of helplessness; . . . an unbridged gap between action and contemplation, between the human and the divine. It is the peculiar work of the Christian doctrine of the Spirit, to fill this gap, and weave together the temporal and eternal strands in our strange human experience of reality, without any declension from that deep acknowledgment of Transcendent Majesty, that sense of our creaturely status over against the Eternal, which is the very salt of religion." These words from her Preface very clearly define the purpose of this remarkably helpful and beautiful book, which falls into 4 divisions: "Spirit"; "Spiritual Life"; "Purification"; "Prayer." No one can read it without being greatly helped to feel that God and daily experience are close together, helped to live this time life in the consciousness of the Eternal.

The last volume I mention is, to my mind, one of the few really great novels of recent years: "A Watch in the Night", by Helen C. White (The Macmillan Co.). If I mistake not, it will take its place with the really great historical novels—"The Cloister and the Hearth", "Romola", "Leonardo da Vinci", and the rest. The hero of the story is Jacopone da Todi, and it tells the story of that brilliant young lawyer's progress from luxury and pleasure seeking to his renunciation of the world and joining of the Franciscan Order, through the years of lowly service and itinerant preaching, his visit to Rome and conflict with the great of the earth to his final position as one of the great mystics of all times. With all this, one gets a perfect picture of the 13th century and especially of the marvelous rebirth of faith that came with St. Francis and his followers. The book is beautifully written, and the picture Miss White has drawn of Assisi and the daily life of the followers of the Saint will never be forgotten by the reader, and I hardly know a more vivid piece of writing than the description of the great plague and Jacopone's sacrificial service to its victims. It does seem possible for some men occasionally to reproduce Christ's life literally as Saint Francis and Jacopone did. Whether every detail of Jacopone's story as given by Miss White is biographical or not, there can be no doubt that the story of his spiritual experiences and development is quite strict biography.

Frederick Lynch.

PEACE OR PROFIT?

(The following editorial by Dr. James E. Clarke, editor of "The Presbyterian Advance", Nashville, Tennessee, appearing in the Oct. 27, 1932, issue, has been announced as winner of the George Fort Milton award in journalism for the year 1932. The awards are administered by the University of Tennessee for the best editorials by Southern writers.)

Peace or profit? In that simple question lies the real issue at the bottom of all the effort to outlaw war and establish international relations on the basis of the common good of humanity.

Why fool ourselves longer? It becomes more and more obvious that to whatever high and noble motives it may be attributed, war grows, and has always grown, primarily out of economic conditions and the desire to hold or to secure economic advantages. Let's admit the fact and then chose sides. Which shall be put first—world peace, world brotherhood, and the spiritual values which would follow: or material advantages for ourselves, or some group among us regardless of the cost in human woe?

Yes, there is a "philosophy of war," but it is increasingly evident that it, too, is rooted in the profit motive. In the end the philosophy of war leads us back to the simple question, peace or profit?

The preceding paragraphs are not intended to imply that many fine characters in the standing armies of today, or who served in past wars, are or were actuated as individuals by any selfish motive. The reverse is true. Many—probably most—of them were and are actuated by a sense of duty and patriotism. Millions supported the World War only because they sincerely believed it a "war to end war." Admitting all that, yet such an attitude grows out of the belief that, under certain conditions, war is the only way for a nation or a group to get what is wanted or retain what is possessed.

Possibly this is true. Possibly war has always been the last resort, the final expression, of a dominant profit motive, with the result, as Harry Emerson Fosdick has said, that "the powerful financial interests of each nation have wielded so enormous an influence over its state-craft that government, with its army and navy to back it, has frequently been a docile instrument for the furtherance of the country's economic aims." But, granting that war may be necessary to carry out that motive, is the motive a right one? Is it Christian? The real issue once more appears—peace or profit?

While it is not to be assumed that every one who engages in war, or encourages war, or is responsible for declaring war, is actuated by selfish motives, the primary reason why war is considered justifiable by anyone and inevitable under certain circumstances is because men hold that the supreme duty of a nation is to gain or retain for itself and its citizens material possessions which enhance wealth, prestige and power, instead of seeking to have all such possessions shared, on a fair basis, with all the human family.

Here appears a new character on the world stage in the great drama of life where Mars has always been the leading man. "Shared!" Suppose that the motive of sharing should become the dominant motive of human life: would Mars ever again lift his ugly head and stalk along a bloody road as the central figure in the drama? It is said that "the end justifies the means." If this is true, and if the end in view is the aggrandizement of some group or nation at the expense of some other, then war may be justified. But if the end in view is the service of our fellows, instead of some assumed gain for ourselves, then war can never be justified. Once more, the issue emerges — peace or profit?

Sometimes it is very easy to discern the profit motive arrayed forcefully against efforts to further world peace. For instance, among those present at the Dis-

(Continued on Page 15)

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EDITORIAL

THE NEW PATRIOTISM

Words that "made the eagle scream" as they spread before him the glitter of past triumphs and fed his superiority complex, constituted the Fourth of July oration of a few years ago. Militarism was just about synonomous with patriotism.

A new day is arriving. The idea is dawning that to justify warfare is difficult—it shows itself so persistently as a hang-over of the killer instinct of the caveman. When mentality and altruism fail there is a resort to arms. The other fellow is "beaten up" for the sheer satisfaction of dominating him and for the enrichment of ourselves by annexing his property.

Foreign nations are no longer dealt with as enemies secretly plotting against us, but as neighbors worthy of respect and confidence. Eyes are cast across international boundaries not to feed envy, jealousy and suspicion and map out a campaign for the next war, but to regard with sympathy and understanding. Hands are stretched out—not fists to maul nor fingers to steal, but to help and applaud. According to this new idea patriotism means *living* for one's country more than dying for it—sacrificing in the highest degree that its fundamental principles may be truly expanded and that the greatest number may enjoy the greatest good. Competition forsakes the paths of exploitation, injustice, greed and heartlessness, and proceeds along the broad and happy road of friendliness.

Like all genuine human advances this one is encountering difficulties. It will be helped when words are spoken that calm the eagle and cause the dove to coo. Many of us have advanced beyond the fighting age of boyhood—at least as far as adolescence. We are therefore able to see the falsity of the glory that has been tacked upon war by our literature and art. We are ready to appreciate the real glory of a world brotherhood in which individual, tribe and nation strive together all the day long to develop the best within each and to share that best with others. On this coming National Birthday let us spread before ourselves and others the very apparent fact that heroes of peace have given to our nation a higher distinction and a greater happiness than any of our military heroes. Such words will honor the Prince of Peace and help mightily in extending His Kingdom of good-will.

F. W. Bald.

SOCIALISM AND "THE NEW DEAL"

In a revealing interpretation of "the new deal", Mr. Norman Thomas, the Socialist leader, sums up in the *New York Times* his conception of what the President and a submissive Congress have done in these words: "They have laid the foundations for an immense structure of State capitalism." All that has been done will, in his opinion, tend to strengthen the basic principle of capitalism, which is "the right of private ownership of productive goods and their operation for private profit." Socialism, on the one hand, aims to "capture the power of the political State and use it to end the predatory society and establish the co-operative commonwealth," says Mr. Thomas, whereas "State capitalism would use the power of the political State to bring order out of our present chaos and stabilize it." In spite of manifold investigations of bankers and captains of industry and the repeated assurance that "the money power" will no longer sit on the throne, Mr. Thomas says that the money-changers are back in the temple, singing lustily in the choir—and their songs are in praise of the powers that be. Moreover, he is sure that whatever temporary success State capitalism with its Fascistic dictatorship may have, it is all too likely that, to maintain itself in America, as in Italy and Germany, it "will need the heady wine of jingoism to distract the workers from its lack of economic logic or justice."

What are the factors working for an American Fascism? Our Philadelphia papers in recent days have been telling us about the Khaki Shirts of America, headed by one Art J. Smith as Commander-in-Chief, who claims an enrolled membership of seven millions of men. On the streets of our city we have already had outbreaks between the Communists and this organization of Fascists. Are we to witness in our country the same sort of bloody outbreaks from which the nations of Europe have suffered? Mr. Thomas lists a few of the elements in our national life, which are favorable to an American Fascism, as follows: "Our vehement nationalism, our violent racial prejudices, our unthinking contempt for the ideals and institutions of democracy, our organized minorities willing to try any kind of pressure politics, and, of late, our disposition utterly to betray democracy by economizing on the education of the masses." Here are indeed some dangerous symptoms, the considera-

tion of which our religious leaders will neglect at their peril. But especially would we challenge your attention to the prophecy of this earnest and able publicist, that no man or set of men can long ride at one and the same time these three horses: *"International understanding, a highly conscious nationalism, and that anemic beast which in America we call liberalism."*

In celebrating the birthday of the Republic, conscientious Americans may well give thought to this contemporary problem. Speaking from the Economic Conference at London one of our delegates, Senator Couzens, made what the *New York Times* calls "the most penetrating observation" of the day when he said that the official attitude at Washington indicates a severe conflict between internationalism and our national economic programs, and in his opinion "we cannot carry through both; *sooner or later we shall have to decide which we are to follow.*" At present, according to *The Times,* our Government cheerfully suggests that we may adopt both of these contradictory policies, but is "visibly putting its money on the nationalistic horse." This is made clear not only by the utterances and silences of Administration spokesmen, reiterates *The Times,* but "still more by the zeal and energy with which the great scheme of industrial recovery is being pushed. If that succeeds, our relations with the rest of the world will be officially allowed to recede more and more into the background. But if it is only partially successful, or fails outright, there will be a different story to tell." In other words, we won't help to turn the whole world into a brotherhood, but will allow the other nations to "stew in their own juice"—unless we discover beyond the possibility of any doubt that we can't go it alone, but must have the help of others. What a shameful attitude for "the land of the free and the home of the brave!" We cannot believe that it expresses what is in the soul of America.

* * *

A CALL TO ARMS

President Stanley King, of Amherst College, has given a challenge to American youth, never more needed than now, in these words: "If our young men reject war, they must face the realities of the alternative: they must enter politics, not scorn it; they must strive to understand the ways of the politician and the motives which actuate him and must be prepared to *play a positive part in the processes of government;* they must understand the leaders of peace, must support them and honor them."

This states the situation admirably and adequately. No fact in current American life is more obvious and more shameful than the apathy and impotence of the average citizen when confronted with the most appealing summons to civic duty. In the face of appalling social injustice and compelling political and moral obligations which, when understood, should be absolutely irresistible, a great multitude of American men and women remain asleep at the switch. Opposed to war, they are impotent to advance the cause of peace. Ready to criticise the graft and cost of bad government, they do not lift a finger to improve conditions, but "take it all out in talk." Moral issues arise and are decided before they wake up.

The Messenger has emphasized, for example, how State after State is permitted to "go by default" in giving up all effective Federal control of the abominable liquor traffic. Fourteen are already in the hands of the enemy. The burning disgrace lies in the fact that so many thousands of so-called good citizens, opposed to the saloon, *did not put up a decent fight.* In many communities not half the qualified electors even took the trouble to vote. If Prohibition is lost, the verdict must be just that "we didn't fight hard enough." At the first adverse vote, many wilted. Even preachers, who are supposed to have principle and courage, were heard to say: "Perhaps one can serve the cause best by keeping quiet now and not wearing the subject threadbare. People are tired of hearing about it, anyhow." So while the Wet cheering sections worked overtime, many who professed to be Drys sneaked out like rats forsaking a ship believed to be sinking. If they said anything, it probably was: "What's the use? We're licked anyhow." Whatever this is, *it isn't heroism; it isn't good sportsmanship.* The game isn't over until the whistle blows. Whatever you may think about the Mormons, it was exhilarating to read the other day the declaration of their leader that their Church is Dry and they will keep on fighting for the Dry cause, even if every State in the Union votes Wet. That's something like the spirit needed all along the line, if the will of God is to prevail in the life of America. Let our idealistic youth "enter politics", as President King puts it, and wake up a moribund and ineffective citizenry that has allowed the grafters and racketeers to rule far too long already.

* * *

THE PERSECUTED JEWS

A dear brother in the ministry writes: "I regret exceedingly that an editor of a Christian paper has not more judgment than to publish statements about the persecution of Jews in Germany, such as appeared in the Messenger." He then goes on to point out, to his own satisfaction, that our country is so full of shortcomings that the purported "Schrecklichkeit" of Mr. Hitler is mild in comparison. He reminds us again of the proverb about glass houses and stone throwing. It has certainly never been our policy to give America a clean bill of health. God knows our record in the treatment of Indians, Negroes, Jews, and some "foreigners", is discreditable enough. Nevertheless, we cannot conceive of our genial and benevolent President warning the parents of America that, unless they fall in line with the policies of the party now in power, the State will take their children away from them and bring them up according to its own ideas and for its own needs.

As for Germany, although we have been pelted with voluminous propaganda designed to show that all is now "sweetness and light" in that country, the evidence now in hand makes it clear that no word published in the Messenger was unwarranted. A great service has been rendered by the publication of the White Book in which American Jewish leaders state a case that is quite convincing. Moreover, Mr. Michael Williams, the brilliant editor of the leading Roman Catholic journal, *The Commonweal,* comes back from a dispassionate study of life in Germany today to report that *"the Nazi persecution far exceeds any other persecution known in modern times."* He declares that it is simply not true that this persecution and ostracism of Jews has been done away or materially modified, and concludes: "If the Jews of Germany are to be rescued, if their position is to be ameliorated, it is vital that an international body be set up qualified to speak and act for the Jews of the world." Such reports as this cannot be set aside by abuse of America or by attempts to whitewash Hitlerism. The world has a right to know the facts. As Christians we cannot condone terrorism anywhere — not even in the dear old Fatherland.

* * *

PARENTHOOD

The job of being a parent is never easy, and in difficult times like these it is doubtful whether any other task in the world involves quite such heavy responsibilities as parenthood. Crime statistics continue to prove quite convincingly that it is the boys and girls who come out of homes where there is little or no parental training that stand a rather poor chance of making good. A very large percentage of our worst characters are traceable to so-called "homes" which are a menace rather than a help to any child.

In an essay by one of our best known cinematic critics, he takes the position that it is not the critics' business to wage war against "movies that a child shouldn't see"—against films, for example, that deal with war, with crime and violence, or that have "too much sex." Without upholding the judgment and taste of those who make our movies, he emphatically says: "I cannot with conviction wage war for cinema to turn itself into a field which produces 'nothing that a child can't watch.' It is more important to produce pictures that grown-ups can watch. And I am still of the unofficial opinion that movie-going among children is not a Hollywood problem, but *a parental problem.* A child with worth-while parents isn't going to be allowed to run round recklessly, either among movies, traffic

crowds, parties, or any of the other incidental hazards of life." So with reference to practically every snare for the feet of unwary youth, the disposition is to place the burden of blame upon the shoulders of fathers and mothers. Sometimes it is the lack of precept, and more often the lack of good example, which spells disaster in family life.

Nothing is more certain, however, than the fact that an increasing obligation of the Church in a complex civilization like ours is *study and training in parental duty.* The up-to-date Church will find a place for parents' classes where fathers and mothers can receive special training and can study together their common problems. It is gratifying to note some of the helps now being provided for such work. In this connection we would like to commend heartily a little book of 96 pages, price 50 cents, which has just been published by the Methodist Book Concern, and which is approved by the Committee on Curriculum of the Methodist Board of Education. It is entitled, *Changing Parenthood in a Changing World,* by J. H. Montgomery, and its 12 chapters make a splendid basis for discussion classes or for individual study. We should think there is not a father or mother anywhere who would not be greatly helped by a study of this little book. Every page is packed with wholesome suggestions showing how, in a world which is changing so rapidly, the consecrated parent can function most efficiently as educator, physical advisor, administrator or citizen. It shows plainly the great cost today of being a Christ-like father or mother.

* * *

THE SCOTTSBORO CASE

A few weeks ago the Executive Committee of the Federal Council of the Churches of Christ in America adopted the following action: "We have viewed with growing concern the developments attendant upon the Scottsboro case, recently brought again to public attention. Interracial understanding and goodwill have been further jeopardized, and hatred and misunderstanding have been increased. This situation is so crucial that the Churches should express their convictions in no uncertain terms. The confidence of all in the soundness of our institutions is shaken when suspicion is raised that justice cannot be secured because of creed, race or color. The issues involved in the Scottsboro case are neither local nor sectional. The whole nation is concerned. Race prejudice is not limited to any section or State. The treatment of Negro citizens almost everywhere in America brings all of us to shame. In view of Christianity's basic recognition of the sacredness of human personality and the spirit of the teachings of Jesus Christ affecting human relations, we urge our Churches and Church leaders everywhere to voice their convictions that justice for all, irrespective of creed, race or color, should be assured in America."

This seems to us a most conservative statement of an unfortunate situation. Good Americans cannot ignore this question. It must be faced frankly and fearlessly, and it should be the desire of all good citizens that justice may be done. It was obviously the duty of the Interracial Commission of the Federal Council to give serious study to a case which has had so much publicity and occasioned so much comment. The Report of the Commission to the large and representative Executive Committee of the Council was again carefully studied and revised. It is therefore difficult for us to understand why a religious journal in the South should say that "this statement was sent out and the sentiments expressed by some of the officers in the New York office; and yet it is presented as coming from the Council." The same journal refers to such a statement as propaganda sent out by the officers of the Council and declares, "We know of nothing that will do more to engender racial and sectional prejudice." Of course, this criticism is not correct. The statement itself made clear that it was the action of the Executive Committee, designed to set forth the Christian point of view; and to say that it was concocted by a few officials in the New York office is a misrepresentation which seems both unfriendly and unjust. Indeed, the reaction of some people to such a fair and truthful statement merely proves more conclusively the reality of racial prejudice and the necessity for overcoming it.

The new trial just granted to the Negro boy, Patterson, who was twice condemned to die, justifies the general suspicion that the juries were moved by prejudice rather than by the weight of the evidence.

* * *

The Parables of

Peto the Penman

THE PARABLE OF SWILLING SUDS

Not a dignified theme: neither is beer. Wonderful are the ways of the Wets to win—drinkers. "The saloon shall not come back." "The bootlegger and the racketeer must go!" To be sure! But beer is still "suds", to be had for a consideration, while rye and Scotch and rum and gin are purchasable by any one who knows what number to call on the 'phone.

The saloon is back again, dispensing beer. There is nothing to eat, and there won't be anything to eat. But beer, yes, barrels, rivers, of it. And the youth of the land are to be taught to drink 3.2 beer. The rest will follow. "It is not intoxicating." Those who drink it tell and demonstrate another story. It *does* intoxicate. Beer is the wedge; then wine, and finally the repeal of the 18th Amendment and the Wets will have won. Evil usually does carry the day—for a time. The pendulum swings back. And the depredations will be in the realm of the young; the chief victims will be boys and girls of high school age. The argument will be, "Drink, the suff is not intoxicating. Drink, and don't be a mollycoddle." Beer (3.2) is strong enough to create the desire for hard liquor, and that can be secured and procured — under cover now; soon, under license, voted by "the sovereign peepul," alas!

Swill suds? The insidious undermining of your character begins with the first glass. Then comes the brave act of carrying a flask on the hip. After that, open drinking and the loud, strident, metallic laughter that indicates the person or the group as having had "too much." And County and City and Borough are beginning to speculate on how much the excise tax on beer will bring into the local treasury for the "running of the City." One item of expense they are not counting on—wings to the poorhouse.

The moral to this sad parable is the wisdom of the maker and purveyor of strong drink: *"Get the young and callow boys and girls. The rest is easy."* For those who turn blood into gold, also mint suds into sots. The potter's field, or the Anatomical Board, will write the last chapter in the tragedy of swilling suds.

"Keeping Faith"

Address delivered by REV. JOHN S. HOLLENBACH, S.T.D., *at Manchester, Md., on Memorial Day*

The annual observance of a day of remembrance of our soldier dead is a debt we owe them for their valor. They have sacrificed that we might have a richer heritage. To fail to recognize this noble service and to fail to show our gratitude therefor would prove us indeed unappreciative of the best we have in life. Our country was born out of great tribulation and the shedding of blood, and was secured in the same manner when the forces of disruption were abroad in the land. Can we picture the agonies that were endured by our sires for the sons of men?

The call came for men to go forth in the name of humanity during the world conflict. With the same devotion their forbears had exhibited, the young men answered the call.

It is fitting that we should erect the flag of our country and strew flowers upon

the graves of the departed and rejoice to speak of their sacrifice. Well may we pause and consider. It is to be deplored that so many people use this day as a day of pleasure and sport and for engagement in activities not in keeping with the noble origin and the high purpose of this anniversary. Can it be that so large a portion of our people so soon forget and so lightly regard the sacrificial patriotic endeavor of those who bared their breasts to the enemies' bullets? Such conduct is to play an ingrate's part.

But the placing of flags and flowers on the graves and indulgence in lofty flights of eloquence are not enough. These are the least but not all nor the most that we can do or ought to do. We must do more than stand in retrospect today. There must also be some introspection. Are we worthy of such a heritage? Have we been keeping faith with those who answered the call to go across the seas to fight in the World War? Has the world been true to those who in the bloom of youth poured out that last full measure of devotion?

I recall as do you that our young men were summoned to the colors with the understanding that this was "the war to end war." Almost fifteen years have elapsed since the Armistice brought a cessation of the conflict which directly or indirectly involved the greater portion of the world. Have we been true to our pledge? Have we followed it up with deeds? Have we played fair with the thousands of our own who died and with the millions of the nations whose lives were prematurely snuffed out? Have we kept faith with the mothers of the soldier dead who bear the greater burden, with their brothers, sisters, sweethearts, wives and orphan children, with those soldiers who were maimed in body and mind? Yea, it is a serious question. We had hoped it was the war to end war. Has our hope been justified when the nations have more men under arms now then in 1914 and when war debts and expenditures are a great millstone around the necks of American taxpayers? War brings suffering and sorrow and sows the seeds of suspicion which threaten future outbreaks. We must learn that to keep the faith with those who believed it was the war to end war, we must create different attitudes in the nations one toward another. We must cultivate international understanding, comity, and good will. Man has become so proficient in fashioning instruments of destruction that many fear mankind could not survive another war. So our part is to destroy war, lest war destroy us.

And to make war impossible hereafter is no disgrace or dishonor to our heroes of the past. I ask you whether you are doing any wrong to your ancestors by using electric light when they used the tallow candle, or going about in auto or airplane when they were accustomed to go around on horseback. In the same manner we should go forward in finding better methods for settling international disputes. Those who gave their lives that our nation might live will rejoice when they look down from over the battlements of glory and see that we are moulding the instruments of war into implements of peace, and substituting the council chamber for the battlefield. May the nations of the world learn to follow the Prince of Peace.

Then I recall another statement of the War President, Woodrow Wilson, who said we were entering the war to "make the world safe for democracy." We believe in the exercise of popular government. That is the type of government we have had since our venture upon separate national existence. We believe in the ultimate success of this form of government. But the war has not done the work of making the world safe for democracy. We have seen a return to autocratic control in some of the Central Powers. Dictatorships have sprung up among the Allied Powers. There is a temporary resort verging on that kind of control in our own country. These are the very reverse of democratic ideals. The war has not made the world safe for democracy.

A ROSE

Thou, too, wast lonely
Out in the cheerless cold,
Yet thou dids't patient wait
Thy petals to unfold,
Until a weary heart coulds't cheer
By bringing the message—
God is near!

Yea, only a Rose!
And soon wilt fade away;
But sweet is the comfort
Thou hast brought me today.
Memories linger of thee most dear;
They'll always assure me—
God is near!

—Anna Schleicher Klein

Listen! The only sure and stable safeguard of our democracy or any democracy is **the intelligence and the integrity of the people** that compose the democracy. A government of the people is like the people. We need a citizenry that are well informed and have a perspective of the duties and responsibilities that are theirs.

We believe that it is the function of the public school to build the powers of mind and careful discrimination of the boys and girls. But we have witnessed to our regret that mental efficiency in itself is a dangerous thing. We need moral control. Good character is essential to good government. It is cause of alarm when the conduct of men in high places is weighed in the balance and found wanting.

Yea, verily, we need to exhibit in time of peace for constructive ends the same qualities of sacrifice, devotion, and courage, as are manifested in time of war in defense of our country. I doubt not that all you men in uniform would again go in a moment to give your all, if your country needed you to face a foreign foe. But peace no less than war calls men to deeds of heroism. The call of the hour is for you to live as nobly and courageously for your country's highest welfare as your sires and your comrades died for her. And maybe you shall find that to be the harder part to play. May we come to see that only righteousness exalteth a nation and sin is a reproach to any people.

May we highly resolve that we shall take increased devotion to the things that are high and holy, that we shall so live and labor as to make and preserve America as the Grand and Unblemished Exemplar of Liberty and Democracy to all mankind. To do so may we ponder and practice the words of Susan Coolidge in her poem, "Patriotism."

"He serves his country best
Who lives pure life and doeth righteous deed,
And walks straight paths however others stray,
And leaves his sons, as uttermost bequest,
A stainless record which all men may read:
This is the better way.

No drop but serves the slowly lifting tide;
No dew but has an errand to some flower;
No smallest star but sheds some helpful ray,
And man by man, each helping all the rest,
Make the firm bulwark of the country's power;
There is no better way."

Do Not Wait—Act Now

HOWARD F. BOYER

Not in a generation will the Church get another opportunity to win souls to Christ equal to the present opportunity. We have just gone through a period of real testing of our faith. We have been tried to the extreme. All that most of us have been doing is to think, with little or no action.

Potomac Synod ended another year with a loss of 113, and other Synods are probably no different. Why? It is very simple; there is no action. We have permitted the depression to paralyze us.

Yes, you will say, there is a sign of life in Eastern Synod—a convocation on worship. But why try **only** to beautify the worship program and let the mass of men pass by the house of worship? I am not opposed to beautifying the worship service. I think it is necessary, and I have a liturgical service and altar in the Church of which I am pastor. But what do men have in a worship service when the voice of the prophet is silent? Amos says, "I hate, I despise your feast days, and I will not smell in your solemn assemblies." I have no objection when it is not one-sided, but so often we find the emphasis on one and the omission of the other. Why not a convocation on Evangelism also?

Today men are thinking as they have not thought for many a day. They want more than the solemn assembly; they want to hear the voice of God therein. In days when prosperity is man's God they are satisfied with solemn assemblies.

There is a reason for everything, and there is a reason why men deserted the Church. Let's find that reason, and then correct it and see if the tide will not return to Christ. There is an ebb and flow in the tide, and if taken at the right moment it will lead on to a new day.

We dare not permit the inaction of our day to continue. Now as men are thinking—and many thinking of God—let us lead them into His presence. We need the zeal and passion of the Apostles, even if we may not use their methods. A new technique is needed, but let's not stand idly by and fold our hands. Let's get into the procession and lead men to Christ.

We have too many Unitarian or Humanistic preachers, who have cold hearts and feel no passion for Christ. They preach about the value of doubt and themselves are not sure of God. How can we in this spirit lead men to God? We cannot share Christ with others when we do not have Him ourselves.

Let this day be a day of awakening for the dawn of a new era in religion. Our soul is left to die because it is inactive. Who was it that said, **"Impression minus expression equals depression,"** Indeed this is a real spiritual depression. "No virtue is safe that is not enthusiastic; no heart is pure that it not passionate; no Christianity is Christian that is not Christianizing." Indeed, we must have fire in our soul to kindle fire in the soul of another. Let's have a real dynamic faith. That will lead us to build a real dynamic religion. This is the beginning of a new era in history. Let us make it that in the Church, too. We can do it, if we have enough love for Christ in our hearts.

York, Pa.

Trans-Atlantic Echoes

HERBERT W. HORWILL

One of the most notable features of the musical life of England in the present century has been the raising of the popular standard of what is technically called "appreciation." This great advance is largely due to the work of Percy A. Scholes, who has promoted the movement not only by books, lectures, and innumerable articles but by his critical broadcasts on a great variety of musical subjects. No one, therefore, has a better right to be heard on questions within his range, and we may therefore regard as authoritative a remarkable contribution of his appearing in the "Christian World" under the title "Those Music-Hating Puritans!" Mr. Scholes tells us that he has recently completed some months of intensive research in the British Museum and the Library of Congress directed to a serious test of the very positive statement—"which," he says, "to this day American historians persist in echoing and re-echoing"—that our emigrant countrymen, the Pilgrim Fathers and the New England Puritans, objected to music, forbade it by rigid law, and sternly punished its practice. He gives some examples of this statement, one of them taken from an official government handbook issued in connection with last year's George Washington centennial. After the most careful inquiry, he declares that there is not an atom of evidence for the legend of the joyless music-hating Puritan. It is nothing but a picturesque fiction.

Maligning the Puritans. — Mr. Scholes then gives chapter and verse in support of his contention, as regards both the Pilgrim Fathers and the Massachusetts Puritans. As an instance of the loose way in which his subject is treated, he mentions that, when he was in America, he asked one of the many writers on music who have accused the Colonial Puritans of being music-haters what was his authority for such a charge. "Read Sewall's 'Diary'," was the reply. Mr. Scholes did so. And what did he find? He found Judge Sewall calling at a shop "to inquire for my wife's virginals"; visiting England and paying the Waits of Coventry to give him "wind musick" outside his inn; bringing "two harps and a violin" into his room at Cambridge to entertain himself and his friends; going to a tavern at Covent Garden to hear "a consort of musick"; and remarking on the band of the Honorable Artillery Company as it played in its ground at Moorfields. Mr. Scholes confidently declares that all these charges against the Puritans go up in smoke as soon as one approaches the actual sources from which those who make them profess to draw their information. They are no less unfounded when brought against the English Puritans than against the American. What the Puritans opposed was not music or even dancing, but indecent songs, dances with "lascivious gestures," and other misuses of those arts. How, then, did these false statements originate and gain currency? Mr. Scholes suggests five causes: (1) The gibes of the Restoration playwrights, who deliberately tried to create a "sour Puritan" legend. (2) Confusion between the Puritan attitude to organs and choirs in Church and their totally different attitude to music in social life. (3) Perhaps some confusion between the Puritans and the Quakers, who actually did object to music. (4) Confusion between the 16th and 17th century Puritans and the 18th and early 19th century Evangelicals. (5) The uncritical gullibility of mankind.

Notes and News.—Dr. Kenneth E. Kirk, whose Bampton Lectures on "The Vision of God" established his reputation as a theologian, has been appointed to succeed the late Canon Ottley as Regius Professor of Pastoral Theology at Oxford. . . . John Buchan, the distinguished author, himself a son of the manse, will represent the King as Lord High Commissioner at this year's General Assembly of the Church of Scotland. . . . The Archbishop of Canterbury has been appointed a member of the Joint Committee of both Houses of Parliament to consider the future government of India. . . . The Beckly Lecture at the next Methodist Conference will be delievered by Dr. Siegmund-Schultze, of Berlin, who will speak on International Peace. . . . The Industrial Christian Fellowship has organized a plan whereby parishes in the less afflicted South may undertake to be friendly sponsors of parishes in the distressed areas of the North and of Wales. . . . The Archbishops have appointed a Counil to survey and advise upon all matters concerning the contacts and relations of the Church of England with foreign Churches. . . . A corps of 100 London Methodist ministers will conduct an open-air campaign in Hyde Park during the summer. . . . The Chief Constable of Plymouth has notified every printer in the city that he will be prosecuted if he produces any book of sweepstake tickets.

Obiter Dicta.—Dr. Maude Royden regrets that the Book of Wisdom is not held to be part of the Bible. Perhaps, if it were, we should realize more clearly that God is not only Love and Truth but Beauty. . . . "A Hebrew prophet," says Dr. George Jackson, "like a modern journalist, always spoke out of and to a definite historical situation; to read his words without knowing it is like fumbling at a lock of which we have lost they key." . . . Dr. F. Townley Lord thinks too many of us today are lingering in the Slough of Despond. Why not try again, he suggests, the House of the Interpreter? . . . According to R. Ellis Roberts, a determination to devote one's whole mind to the service of God is a mark of the saint which is too often neglected by the hagiographer. . . . "People say," remarks Canon Peter Green, "that young men and women today have no use for the Churches. Might it not more often be said, to our shame, that the Churches seem to have no use for the young men and women?" . . . It is the level of our life, says Dr. James Black, that creates our race problems and social problems. If we live on the plane of St. Paul, where there is neither Jew nor Greek, Barbarian, Scythian, bond nor free, there is no problem at all.

New Books in England.—"The Gospel in the Early Church" (Longmans), by Prof. James MacKinnon, is a study of the early development of Christian thought. . . . In "The Acts of the Apostles" (Oxford Press), Prof. A. C. Clarke challenges the validity of the text used as the basis of the English translation. . . . Dr. John McConnachie's "The Barthian Theology" (Hodder) is an authoritative study of the subject. . . . In "The Gospel of Divine Action" (Nisbet), Canon O. C. Quick examines certain fundamental characteristics of thinking about God and shows their bearing upon current controversies. . . . Dr. C. L. Warr, minister of St. Giles's Cathedral, Edinburgh, has written "A Layman's History of the Scottish Church" (MacLehose). . . . L. V. Lester-Garland has completed a work on "The Religious Philosophy of Baron Friedrich von Hugel" (Dent). . . . Prof. C. C. J. Webb has produced "A Study of Religious Thought in England from 1850" (Oxford Press). . . . "A Plainsong Hymnbook" (Clowes) is an attractive collection of medieval hymns and tunes, compiled by Dr. Sydney H. Nicholson, for many years organist of Westminster Abbey. . . . The Rev. E. N. Porter Goff is the author of a timely volume on "The Christian and the Next War" (Allan). . . . Some vivid accounts of John Wesley's influence on the county are a feature of A. K. H. Jenkin's "Cornwall and the Cornish" (Dent). . . . "Lawn Sleeves" (Blackwell) is the title chosen by the Rev. J. C. Hardwick for his portrait of Bishop Samuel Wilberforce as "the happy architect of that imposing edifice, the Victorian Church of England." . . . "The Anglican Reformers" (Allan) by B. C. Boulter, consists of brief biographies of the leaders of the Anglo-Catholic movement throughout the last century.

NEWS IN BRIEF

MEETINGS OF THE SYNODS

Sept. 5, 1933, Synod of the Northwest, St. Peter's, Kiel, Wis., Rev. E. L. Worthman, Kiel, Wis.

BOWLING GREEN ACADEMY

It was only one, but it counted. Our friend R. T. Paules, joined the "second-timers" and sent us his check for $5. Our total is $454.50, leaving only $46.50 to complete the fund. Please help us to close our books not later than July 1. We are hoping to hear from a few more of our friends who have not responded this year. Please send all contributions to Dr. Paul S. Leinbach, care of the "Messenger."

CHANGE OF ADDRESS

Rev. John M. Bauer from Sheboygan Falls, Wis., to R. R. 3, Manitowoc, Wis.

Rev. Huitt R. Carpenter from Lenoir, N. C., to R. F. D. 1, Newton, N. C.

Rev. Albert Harward from Cheney, Kan., to Route 7, Chilton, Wis.

Rev. Wm. H. Mader from 116 N. Parkwood Blvd., to 129 N. Parkwood Blvd., Pasadena, Calif.

As we go to press, we learn of the death of our beloved friend, Rev. Dr. Edw. M. Beck, of N. Canton, O., one of the most honored veterans in our ministry.

The Glenside, Pa., Church, Rev. Arthur Leeming, pastor, leads the list of congregations in Philadelphia Classis in the percentage of apportionment paid to date.

On the evening of June 4, Rev. Roy E. Leinbach, of First Church, delivered the commencement sermon to the 140 members of the graduating class of Carlisle High School, on "Go Sell That Thou Hast."

The Midwest Synod, which met last week in Gary, Ind., elected Rev. J. M. Johnson, pastor of First Church, Gary, as its president. In point of service he is the oldest pastor in that city. Rev. L. S. Hegnauer, of Chicago, was made vice-president.

The summer abbreviation of the "Messenger" has been heartily commended, but

is proving very trying to the Editor. All will work out well if you keep patient about the appearance of certain reports, and if all correspondents try to use fewer words, in order to conserve space.

In St. John's Church (Mausdale), of the Danville, Pa., Charge, Rev. Clark W. Heller, pastor, 17 young people confirmed June 18, the largest class since the erection of the new Church three years ago. Rev. Mr. Heller preached the baccalaureate sermon to the 96 graduates of the Danville High School.

It will be a treat Par-Excellence to hear the summary of "Present-Day Theological Trends" presented at the Spiritual Conference by one who can admittedly qualify as an expert. Who could render this important service more intelligently than our own Dr. Herman? You will not want to miss this.

The Memorial Day address and the high school baccalaureate sermon at Germantown, Ohio, were delivered by Rev. E. F. Schottke, pastor of St. John's Church. Pentecost accessions, 5 catechumens and 2 adults. A "June Covenant" day—a special reunion of all those married under the auspices of this Church — was observed June 25.

St. John's Church, Red Lion, Pa., Rev. Oliver K. Maurer, pastor, has just installed in the Church auditorium a ventura ventilating system. This modern equipment to keep the auditorium comfortable at all times was made necessary by the large number of worshipers at the regular services.

The artistic souvenir program of the 75th Anniversary of the United Presbyterian Church of North America is greatly creditable to Dr. R. A. Hutchison and his Celebration Committee, which has planned so wisely to make this event memorable. The program will be observed June 28-July 2 in Syria Mosque, Pittsburgh, and the 1st U. P. Church, and is of a high order of excellence.

A D. V. B. S. was held in First Church, Pitcairn, Pa., Rev. Howard F. Loch, pastor, June 5 to 16. Remarkably fine work accomplished. All teaching volunteer. Thus expense kept at a minimum; 11 teachers and assistants had charge, and the minister served as director. Handwork was directly related to the lessons taught. The Children's Day service, June 18, was prepared and given by the children of the Vacation School.

One of the outstanding events of the Spiritual Conference is the Bible Study period each morning at 9:15. This year the leader is to be the Rev. James E. Wagner, the able young pastor of St. Peter's Church, Lancaster, whose general title will be: "Philippians: The Unveiling of a Pastor's Heart." Mr. Wagner, an alumnus of Findlay College, O., and Lancaster Theological Seminary, was ordained in 1921 and has been unusually successful as pastor and preacher.

"The Evangelical Herald" reports that the following additional District Conferences of the Evangelical Synod of N. A. adopted the Plan of Union with our Church: Minnesota, Indiana, Nebraska and Michigan. The West Missouri District, by a vote of 28 to 19, refused at this time to endorse the consummation, but states it is not opposed to the union of the two Churches, but desires more information. The present prospect is most favorable to the hearty adoption of the Plan this year.

Mother's Day appropriately observed in Emanuel Church, Minersville, Pa., Rev. O. R. Frantz, pastor, May 14. A Bible drama, "The Romance of Ruth", presented for two evenings in the Church School assembly room; large audience; offerings of $19.55 for Phoebe Home. Children's Day June 18; at morning service, school attended in a body and the pastor gave address; in the evening, the children, under the efficient direction of a committee, presented the pageant, "Under the Open Sky." Offerings, $33 for Apportionment.

Last Sunday morning was the 46th anniversary of the W. M. S. of Trinity Church, Pottsville, Pa., and the former pastor, Rev. Dr. Allan R. Bartholomew, delivered the sermon to a large audience. This society has been a valuable aid in fostering the missionary spirit. The congregation's record for helping the general benevolences of the Church is most praiseworthy. Rev. Robert A. Bausch, pastor, has a warm place in the affections of the people. He and Mrs. Bausch celebrated their 11th anniversary of a happy married life.

Lic. Clarence E. Sitler, assistant pastor of the Corinth Blvd. and Ohmer Park Churches, Dayton, O., and Miss Lillian F. Doyle, Detroit, Mich., were married May 21, in the First Baptist Church, Columbia, O., Rev. Stanley Fritz, pastor of Grace Reformed Church, Columbiana, O., officiating. The bride is a graduate of the Chaffe-Noble School of Expression, Detroit. Mr. Sitler is a graduate of Heidelberg College and of Central Seminary, class of 1933. Mr. and Mrs. Sitler will reside in Dayton, where Mr. Sitler will continue his present work.

St. John's Church, Mifflinburg, Pa., observed Children's Day June 18. Although the congregation is without a pastor, the service was of an unusual type; all parts of the program stressing the goodness of God and the praise due Him. The decorations were beautiful, flowers in abundance, the altar decorated and baskets in evidence everywhere. The flowers were later taken to the sick and shut-ins. It is hoped that in the near future this congregation will again have a pastor of its own.

Upon his return on furlough from Japan, the Rev. Frank L. Fesperman made a strong plea for an automobile for use in his evangelistic work. This need was brought to the attention of the pastor and members of Christ Church, Hagerstown, Md., and Salem Church (in the country) and the members thus far have made contributions of $125. This car will be no expense to the Mission or the Board, but will be of immense help in the work of evangelism. Rev. Harvey A. Fesperman, a brother of the missionary, is the pastor of the above named congregations. Thanks to the kind contributors. These "specials" are of immense help to the work.

In St. Paul's Church, Meadville, Pa., Rev. V. J. Tingler, pastor, Pentecost was appropriately observed. A class of 5 young people confirmed and one received by letter. Many communed. On June 18, the S. S. celebrated Children's Day. The attendance was good and the scholars greatly praised for the fine program.

On June 11, Emanuel's Church, Buffalo, N. Y., observed its Golden Jubilee. Rev. J. Rettig, pastor, and his consistory arranged a very enjoyable program. The attendance at all services was fine and the special music by the choir, splendid. All former pastors: Revs. J. Storrer, Buffalo; F. Knatz, Milwaukee, Wis.; V. J. Tingler, Meadville, Pa., were present and made addresses. The W. M. S., Girls' Guild and Bible Class gave a fine reception to the pastors' wives. Mrs. Tingler and Mrs. Rettig spoke interestingly to the ladies, who in turn remembered them with flowers. An old-fashioned musicale and tempting banquet were also features.

The North Carolina Missionary Conference will be held at Catawba College, July 9 to 14. The opening sermon will be preached by Dr. Oswin S. Frantz, and President Omwake of Catawba, will make the address of welcome. Dr. Frantz is the leader at the Bible hour, 8 to 8:50 A. M. The Rev. Harry D. Althouse has charge of the Vesper services, 7:30 to 8 P. M. The speakers at the evening platform meetings will be: Monday, Rev. George T. Fitz; Tuesday, Rev. A. B. Conrad, D.D.; Wednesday, Bishop E. D. Mouzon; Thursday, Young People's Hour conducted by Miss Frances Field and Rev. H. D. Althouse. Other Conference leaders include Revs. A. O. Leonard, Roy Whisenhunt, W. C. Lyerly, Prof. Arthur Smith, Miss Mary Agnes Crooks. The Conference Committee consists of Rev. W. R. Shaffer, chairman; Rev. H. D. Althouse, Rev. Roy Whisenhunt, Mrs. Robert Patterson, Miss Frances Hunsicker, and Mrs. Joseph Andrew. Rev. G. T. Fitz will be song leader and Mrs. L. A. Peeler will have charge of the book room. With a splendid program and a fine fellowship, a most successful Summer Conference is anticipated.

The first Carroll Co. Inter-Church Tournament of Religious Drama, under auspices of Carroll Co. Council of Religious Education, and directed by Mrs. M. S. Reifsnyder, Westminster, Supt. of Y. P.'s work in Carroll Co., was held May 26-31. The playoff was in Baust Reformed parish, near Westminster. First night entries were: Centenary M. E. Church, Mrs. O. G. Robinson, director, "He Came Seeing", play, awarded 1st place; Baust Church, Miss Evelyn Maus, "The Gift", 2nd place; Ridgeville Methodist Protestant Church, Rev. B. I. Barnes, director, "The Unlighted Cross." Judges were Dr. M. J. Shroyer, Miss Frances Thompson and Rev. H. G. C. Martin. Participants in concluding contest were: Church of the Brethren, Union Bridge, Mrs. Wilbur Wimmer, director, "Bread", 1st place; "Barrabas", by Lazarus Union S. S., Miss Mildred Warehime, director, 2nd place; "The Alabaster Box", by St. Mark's Lutheran and Reformed S. S., Mrs. Carroll Smith and Miss Margaret Switzer, directors. Judges were Miss Dorothy Elderdice, Rev. Howard Amoss and Miss Ruth Howe. Miss Jeanette Lampson, director of the Baltimore Co. Council of Religious Education, and Miss Mattie B. Shannon, director of the Baltimore Co. Tournament, visited on the concluding night.

The annual Feast of Roses, at Tulpehocken Trinity Church, near Myerstown, Pa., Rev. J. Donald Backenstose, pastor, was celebrated June 11, with a splendid attendance and great interest manifested by the many friends of this historic congregation. According to the deed of 1745, the red rose is to be paid annually as rental to the descendants of Caspar Wistar, and a number of these descendants were present at the service to receive the rose through Mr. Thomas Wistar, of Philadelphia. The program was splendidly directed by the pastor, who had written a most excellent little skit giving the transaction of 1745 in the German language. The cast consisted of Rev. J. Donald Backenstose as Conrad Weiser, Henry J. Mosser as Caspar Wistar, Paul Yingst and Clarence Richard as Vallantin Hergelrood and Adam Diefenbach, two officers of the congregation, and Isaac Spohn as a messenger. This was very well done and elicited much interest. The splendid musical program was in charge of the quartette from Calvary Church, Reading, under the leadership of Mrs. Miriam Baker Hompe. The address of the occasion was made by Dr. Paul S. Leinbach of the "Messenger", and Revs. Elmer G. Leinbach, of Palmyra, and H. J. Herber, of Lebanon, took part in the service.

John B. Frantz, son of Rev. and Mrs. John F. Frantz, Lancaster, Pa., received his B.D. degree at the commencement exercises of Yale Divinity School, New Haven, Conn., June 21, when more than 500 advanced degrees were conferred, among them 50 Bachelor of Divinity degrees to Senior Class members of the Divinity School. They came from 29 States and represented 47 different colleges and universities and 17 denominations. Mr. Frantz was a member of the University choir, which sang at the University Church each Sunday morning, and the Divinity School octette, singing at the daily chapel and Thursday evening vespers. He directed the Benton School Gray-Y Boys' Club, taught in the Waterbury Weekday School of Reli-

gion, and for one term was Supervisor of Religious Education at Trinity Lutheran Church, New Haven. He graduated from F. & M. Academy in 1926, from F. & M. College in 1930, and took the first year of his theological training at Eastern Seminary, Lancaster, then transferring to Yale Divinity School to specialize in religious education and pastoral service. Mrs. John B. Frantz also took courses in religious education at Yale. Mr. Frantz is the 3rd member of his famiy to receive a degree this year, his father having received the B.D. degree from Lancaster Seminary May 10, and a brother, Nevin R., his A.B. from Catawba College May 30, who plans to enter Lancaster Seminary next fall.

In Calvary Church, Turtle Creek, Pa., Rev. F. C. Schlater, pastor, 16 accessions received during Easter season. The congregation co-operated in the Community Holy Week services; the 2-hour Good Friday service when business houses were closed; Easter Sunrise service; and will take part in the Community Sunday evening services during July. The pastor, as secretary of the Community Leadership Training work, taught courses 2 and 3 of the International Council of Religious Education; is acting Dean of the Community D. V. B. S. with enrollment of over 500; is chairman of an inter-Church committee planning for a Community Weekday educational program this fall; was chairman of the Community Memorial Sunday service and invited to make the address at the Memorial Day service in charge of the various patriotic organizations. The ladies have been working faithfully serving weekly dinners during wniter and spring and sewing Red Cross garments. The men have been active in inter-Church dart baseball and mush ball leagues, and in congregational recreational activities. The young people built an open air fireplace and horse-shoe pitching courts in rear of Church. The young people of our Church at Jeannette were entertained, and a daily recreational program has been pursued, in view of so many of the people being unemployed. The men are renovating the Church plant and the young people are planning a trip to the World's Fair. Attendances have shown increase.

Miss M. Elizabeth Hartman, Ph.D., daughter of Elder George Willis Hartman, M.D., head of the Keystone Homeopathic Hospital in Harrisburg, Pa., sailed at noon on Wednesday, June 21, from New York on the S. S. Vulcania for Madras, India. Miss Hartman is a graduate of Mt. Holyoke College and the University of Nebraska. She was for some time an efficient teacher in that university and later in the Department of Science at Wilson College, Chambersburg, Pa. She has been a life-long member of the St. John's Church in Harrisburg, Pa., and an active worker among the young people of the congregation. Recently she accepted a professorship in the Department of Natural Sciences, specially Botany, in the Women's Christian College of the University of Madras, India, for a term of three years. This college functions under the authority of a Board of Directors of which the Rev. James L. Barton, D.D., of Boston, Mass., is the head. It is supported by the cooperating agencies in the American, Canadian and British Boards of Foreign Missions. On Pier No. 97 at the foot of 57th Street, New York City, as the Vulcania sailed, surrounding Dr. Geo. W. and Mrs. Hartman were a group of personal friends who had come to wave their good-byes and a bon voyage. Miss Hartman expects to land at Triest, Italy, on July 6; there to spend six days and then proceed, on the "Conte Rosso," to Bombay, where she is scheduled to land July 24. A 36-hour ride by rail will bring her to her destination in Madras, where she will begin her work as July comes to its close. Her future address will be The Women's Christian College, Cathedral P. O., Madras, India.

St. Paul's Church, Trauger, Pa., Rev. E. P. Welker, pastor, celebrated its 151st anniversary on June 18. St. Paul's is one of the four oldest Reformed Churches west of the Allegheny Mountains, founded by Rev. John Wm. Weber in 1782. Many visitors united in celebrating this historical event. A happy reunion on the picturesque spot recalled and endeared memories in many hearts. The oldest members present were Aaron Ankeny, age 94 years, and Samuel B. Fisher, Esq., 91, both of whom have lived all their lives within the influence of St. Paul's. Of the ten ministers who served this congregation before the coming of the present pastor, Rev. E. P. Welker, all have passed on to a higher world. Five sons of the congregation have gone out to preach the Gospel; Dr. A. E. Truxal, of Somerset, Rev. W. E. Ludwick, of Lincoln, Neb., Rev. Daniel Gress of Bellaire, O., Rev. W. S. Fisher of Delmont, Pa., and Rev. Clarence B. Marstellar of Lebanon, Pa.; and one foreign missionary, Miss Effie Honse of Baghdad, Iraq. The anniversary sermon was delivered by Dr. A. E. Truxal, who also preached the dedicatory sermon when the present building was dedicated in 1903. A historical address was given by Rev. W. S. Fisher. Holy Communion was administered by the ministers of Westmoreland Classis. Appropriate music was furnished by the choir. Two pleasing solos were rendered by Miss Minnie Fisher. A very short talk was given by Rev. J. A. Kleinginna, who represented Harrold's congregation, the oldest Reformed Church in the region. The speakers of the evening, Rev. W. E. Ludwick and Judge D. J. Snyder of Greensburg, brought inspiring messages. Rev. E. P. Welker, the officiating pastor, was assisted by the following ministers: Revs. L. E. Bair, W. C. Sykes, Paul T. Stonesifer, W. S. Fisher, H. W. Black, W. J. Muir, C. Geo. Shupe, J. A. Kleinginna, A. E. Truxal, Ralph S. Weiler, W. E. Ludwick; also Rev. Wm. Zundel of St. Paul's Lutheran and H. B. Clawson of the Middle Presbyterian Church. The historical associations, the view, the flowers and a perfect day helped to make this anniversary memorable.

According to the Records of the Stated Clerk of the General Synod up to June 15, the following charges are vacant and interested parties can address those whose names are given: In Eastern Synod, St. Paul's, Bethlehem, H. R. Crouthamel, 233 E. Union St., Bethlehem, Pa.; St. Andrew's, Lancaster, R. F. Stauffer, 246 E. Ross St., Lancaster, Pa.; Mifflinburg, Pa., Charge, Everett M. Baker, Mifflinburg; First, Quakertown, Pa., Elmer S. Apple, Quakertown; Bausman Memorial, Wyomissing, Pa., Albert F. Mohr, 118 Park Rd.; Bethlehem Church, Glassboro, N. J., F. W. Winterberg, 9 S. Academy St.; Bethlehem Church, Philadelphia, Pa., Harry Hoelmel, 3617 Jasper St.; St. John's, St. Paul's, Jacob Schell, 330 King St., Pottstown, Pa.; Christ, Brooklyn, N. Y., Wm. R. Rust, 203 Wyona St. Ohio Synod, Reedsburg Charge, C. L. Berry, West Salem, O., R. No. 1; First, Sandusky, O., H. Brown, 508 Scott St.; First, Fostoria, O., M. Feindel, 612 N. Main St.; Northwest Synod, Emanuel, York, Neb., Lorenz Pfennig, 404 W. 11th St.; Ebenezer, Quincy, Wash., Wm. Schemp, Quincy. Pittsburgh Synod, Yukon-Seanors, M. G. List, Yukon; Salina, Pa., Arthur Allshouse, Livermore, Pa.; Scottdale, Pa., S. M. Waugaman, Scottdale; Emlenton, Pa., Dr. C. S. Bridenbaugh, Emlenton; New Centerville Charge, H. W. Musser, Rockwood, Pa.; Christ, Pittsburgh, Pa., Emerson Sproul, 7064 Kelley St.; Emanuel, Warren, Pa., Webster Sechriess, 7 W. Wayne St. Synod of the Potomac, St. Paul's, Calvary, Chas. Skyles, Woodstock, Va.; Upper Davidson Charge, J. Thomas Leonard, Lexington, N. C.; First, Charlotte, N. C., C. E. DeChant, 1948 E. 9th St.; Grace, Newton, N. C., Clarence Clapp, Newton; New Bloomfield, Pa., Jos. Darlington, New Bloomfield; Salem, Altoona, Pa., L. W. Mensch, 339 E. Carolyn Ave. Mid-West Synod, First, Fulton, Mich., Wm. Cramer, Fulton; Hudson Charge, Ind., Samuel Noll, Pleasant Lake, Ind.; Grace, Orangeville, Ill., E. M. Reeser, Orangeville; Lone Tree, Ia., Vernon Burr, Lone Tree; Lawton, Ia., Geo. T. Kifer, Lawton; First, Wichita, Kan., Paul Brown, 3305 E. Douglas St.; Shoenfield, Ebenezer, Kan., Conrad Popp, Hoisington, Kan., R. No. 1; Trinity, Cheney, Kan., Elwood Yoder, Cheney; New Middletown Charge, Chas. E. Watson, New Middletown, Ind.

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MASSANUTTEN ACADEMY

Commencement exercises at Massanutten Academy closed, on Sunday, June 4, what has been a very excellent year for this preparatory school of the Reformed Church. Following the musical recital, and the class banquets on June 2, the graduating exercises were held on June 3 in Lantz Hall, at which time 8 seniors delivered original orations in a contest for two medals.

The honorary address was delivered by Dr. Allan S. Meck, York, Pa., on "The Marks of a Gentleman." In his unusually eloquent and sincere manner, Dr. Meck delivered a masterpiece which was highly applauded by his hearers. Massanutten has had many fine speakers, but Dr. Meck captured his audience with his most eloquent and sage advice to the members of the graduating class. A special feature was an oration by Robert Dunstan, of the class of '32, who, in a most fitting manner, expressed the appreciation of all the Massanutten friends and students to Mr. and Mrs. J. Franklin Harrison, of Chattanooga, Tenn., distinguished guests and donors of the gymnasium and swimming pool and Massanutten Farm, Mr. Harrison being a member of the class of '08. The dress parade in the afternoon was a most colorful affair, and was directed by Captain Frank L. Burns, Infantry U. S. Army, Professor of Military Science and Tactics. Following the review, awards for the year were announced as follows: Best Drilled Co., Co. C., Cadet Capt. Dressing in charge; Best Tent Pitching Co., Co. B, Lieut. Dunstan; Best Allround Co., Co. A, Lieut. Waldbauer; Best Squad, 1st Squad, Co. A., Corp. Dawe; Best Drilled Individual, Corporal Conrad Ring, Co. C; Expert Riflemen, Sgt. Amos,

Cadet Stephens; Sharpshooters, Corp. Smith, Private Golladay; Best Shot (old cadet), Cadet Edward Smith; Best Shot (new cadet), Cadet John Adam.

The silver cup which was won by the cadets at Winchester, Va., in the Apple Blossom Festival parade, was also presented to the Battalion at this exercise, which was witnessed by a great throng of visitors who encircled Seibert Field in one mass of automobiles.

A unique feature of the Commencement was the dedication of the Country Club on the Massanutten farm, over on the Shenandoah River, where several club houses have been erected as a foundation for the development of a Country Club Colony, where the boys may enjoy week-end recreations—water sports, horseback riding, camping, barbecues, hiking, and picnic parties. This Club was dedicated in honor of Mrs. Harrison, and was named "The Anne Lupton Country Club." An address of appreciation was delivered by Philip Williams, Esq., of Woodstock, and the Rev. Francis Brown, of Beckford Parish, Woodstock, assisted in the dedicatory service, which was read by Dr. Benchoff, Headmaster.

The Alumni Association held its annual reunion in Hotel Woodstock, and the Commencement Reception was given in the Virginia Lee Harrison Gymnasium, and was a very colorful affair.

(To be Continued Next Week)

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Rev. Charles B. Alspach, D.D., Supt.

Our 4th Annual Lawn Fete was a splendid success. The work was under the able management of our Auxiliaries better organized and everything went very much smoother than before. The Boys' Band from our Orphans' Home at Womelsdorf, gave us excellent music and were very popular with all assembled on our spacious lawn. About 500 people partook of the splendid supper provided by the different congregations in our Classis. We are glad to tell you all that so far $600 has been turned over to our treasurer, Elder Jacob S. Sechler.

The program for our Sunday afternoon services for July is as follows: July 2, Revs. B. S. Stern, D.D.; July 9, Charles F. Freeman; July 16, Edw. W. Ulrich; July 23, T. H. Matterness; July 30, C. Harry Kehm, Jr.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

FATHER'S DAY

Text, II Kings 2:12, "My father, my father."

Mother's Day, which is observed on the second Sunday in May, and Children's Day, which is celebrated on the second Sunday in June, have eclipsed Father's Day, which falls on the third Sunday in June. However, more Churches are observing Father's Day, and the Father and Son banquets are also being more frequently held.

We are glad that Children's Day has survived after half a century of history, and that the observance of Mother's Day has spread so rapidly since it was instituted. We think that Father's Day ought to be more generally observed than it is in these times, when there are special days for almost everything.

God's commandment says, "Honor thy father and thy mother." He wants us to honor both our parents. And He wants us to honor Him by addressing Him as "Our Father", as Jesus taught us.

Many persons have a natural father and a spiritual father. The natural father, of course, is the parent. The spiritual father is one who takes a spiritual interest in us, as does a pastor, such as Elijah took in Elisha, and Paul in Timothy. It was Elisha who called out in the words of our text, "My father, my father," as Elijah was about to leave him, giving him a double portion of his spirit, and leaving his mantle behind for him. St. Paul calls Timothy "My true child in faith," and also "My beloved child." In the King James' version it is "son" in both cases.

There are too many fathers who do not take the interest in their children which they owe them, and they need not be surprised if, in turn, they fail to receive the honor and respect which they expect. Some fathers know much more about their livestock than they do about their children, while others are so much absorbed in business and the club and golf that they never have any time to give to the training of their children. I blame the parents much more than the children and the young people, if the present generation is deteriorating.

Example goes far in helping to determine the character and conduct of children. Children are great imitators. If you watch them in their play, especially when they play "family," as they do sometimes, you can see father and mother reflected as in a mirror. The following story will illustrate what I mean by the power of example.

One morning Harold went into town with his father, and stayed in his office until it was time to go to lunch. At noon his father took him to a restaurant where he was accustomed to take his meals, and where he was well known to the waiter. After they had given their orders for the meal, the waiter asked the boy what he would have to drink. He did not ask the father, because he knew it was his custom to have a bottle of wine each day. The boy replied, as he had done to the question about his previous order, "I'll take what father takes." He honored his father by thinking that everything his father did was right and safe.

The father, however, did not feel so good over it. He knew that it would never do to bring a bottle of wine for the boy. He quietly called the waiter to his side and changed his order and asked for a glass of milk. The boy enjoyed the lunch very much, and was greatly pleased that both of them should be having the same lunch. But all that afternoon, after they had gone back to the office, the words of Harold kept ringing in his ears, "I'll take

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what father takes," "I'll take what father takes."

They went home in the evening, and the father was happy for a little while in hearing Harold tell his mother all about the day's fun in the city and how he had the same things for lunch as his father. But that night, after the boy had gone to bed, the father still heard those same words over and over again, "I'll take what father takes," and he remembered all his bad habits. He knelt down and asked God to guide him, and from that night on he never tasted wine again and never took anything or did anything that would make him ashamed if his boy were to do the same. His boy honored him, and he honored his boy.

A rich man had a son who was deaf and dumb. He grieved very much over the misfortune of his boy and resolved that he would do all for him that he could. He heard of an institution where they taught such unfortunates to speak. He took his boy to the institution and left him in the care of the specialist who engaged in this work. After many months the son came home, and as he entered the parlor he walked up to his father and took him by the hand and said, "My father." The father afterwards said that if he lived to be a hundred years old he would never forget the feeling when his boy for the first time in his life said, "My father."

God has many children who have never said to Him, "My Father." Some have never learned to know Him as Father; others are not willing to acknowledge Him as Father. But how happy He is when you, boys and girls, speak of Him and address Him, saying, "My Father! My Father!"

THE LAND I LOVE

America, America,
The land I love the best,
With vast domains, and beauteous scenes,
And varied products blest:
Remember Who has given you fame,
And reverence God's holy name.

America, America,
The land I love the most,
Where float the Stars and Stripes above
Each State, from coast to coast;
Remember Who has made you free,
And ever try God's will to see.

America, America,
The land I hold most dear,
Let right in everything prevail,
Then need we have no fear;
Remember Who can keep us true,
And ever try God's will to do.

America, America,
The land I truly love,
Let us join hands in fellowship,
And look to God above,
That all may seek the common good,
And form one noble brotherhood.

By Mary Starck Kerr, in the "Presbyterian Advance."

1st Marcher: "Had any luck today-Pal?"

2nd Ditto: "No, just a couple of hand-outs and an offer of work."

Home Education

"The Child's First School is the Family" —Froebel

SHE TAUGHT FATHER, TOO

By Mrs. D. W. Hinds

Mr. Doran had come home to lunch. After placing his hat on the piano he threw his summer overcoat across a chair and went to the kitchen.

Mrs. Doran did not seem to notice this carelessness; she went on speaking as though nothing unusual had happened.

Returning from the kitchen Mr. Doran asked, "Mother, where are Junior and Alice?"

"They are out playing house," replied Mrs. Doran.

"Well, I'll put these away then," said Mr. Doran, gathering up his hat and coat. After hanging them in the hall closet, he went out to find the children.

"Why did he do that?" I asked.

Mrs. Doran looked surprised. "Do what?" she asked.

"Why did he throw his coat and hat down carelessly then put them away after learning the children were not in?"

Mrs. Doran smiled. "He does that occasionally," she answered, "to teach the children. He believes in teaching by example. He often throws things down as though he had forgotten, then when the children are watching him he picks them up. 'I'm too big to leave my clothes there for Mother to pick up,' he will say, and then he puts them away carefully while the children watch him."

"How did he become so interested in helping the children to form right habits?" I asked.

Just then, Mr. Doran came in smiling. "Mother, what do you suppose I heard Junior say?" he asked proudly. "They had been using the hammer out there and Junior wouldn't play until he had put it back in its place. 'I'm too big to leave it here,' he said, and he made the others wait for him."

"Is this the first time you have heard that?" Mrs. Doran asked her husband, "I hear it often. You call them in now, Daddy; lunch will soon be ready."

I could hardly restrain myself during lunch; I wanted to hear more about these orderly children. How had the father's co-operation been gained? I felt that what one woman could do, another could.

"How did you do it?" I asked, after Mr. Doran and the children had gone.

Mrs. Doran knew at once to what I referred. "I began early," she said. "When Junior was six months old I realized something must be done. Daddy was careless and it took so much time picking up after him and caring for Junior that I was always worn out. What should I do when Junior began playing with blocks, or when another baby should come? I knew if I nagged Daddy about his carelessness it would only make him bitter, so I got him interested in child development instead."

"Was it difficult?" I asked.

"No." She continued, "I subscribed to many parent magazines and when I found anything of interest to men, I would show it to him. Later, I suggested that a father could teach many things better than a mother. I asked him if he wouldn't like to teach Junior to care for his toys and clothing."

"And he never suspected?"

"No," replied Mrs. Doran. "The responsibility has given him a keen interest. As soon as Junior began playing with blocks, Daddy, without making an issue of it, taught him that putting away the blocks was just part of the fun.

"He did the same with Alice. And he began very early to teach them how to care for their clothing. He has put up hooks for them within easy reach, and he always thinks to set a good example. His co-operation with me in their development has been invaluable to the children and a delight and comfort to me."

"If it be true, as many psychologists believe, that the character of a child is largely formed before the age of six, why should we not, through the organized kindergarten, extend to every child the opportunity of having the benefit of the best possible training in these character-forming years?"—W. E. Thompson, President, La Grange College, Georgia.

A properly trained kindergartner should be at work in every community. If literature or posters are needed to arouse and convince the public, write to the National Kindergarten Association, 8 West Fortieth Street, New York. There is no charge.

The Family Altar

By the Rev. Roland L. Rupp

HELP FOR THE WEEK OF JULY 3-9

Memory Text: Blessed is the man that maketh Jehovah his trust. Ps. 40.

Memory Hymn: "Ten Thousand Times Ten Thousand" (553).

Theme: Caleb.

Monday, July 3—Caleb Exploring Canaan Numbers 13:17-31

The way ahead must be explored by every individual and generation. Difficulties must be investigated, problems studied. This is the only intelligent procedure. But the mood in which one explores the way ahead is more significant than the effort itself. There are always those who investigate the forward way to discover the opposing difficulties. But knowing these difficulties, they give way to fear, proceed to exaggerate them and to find a way of escape. The wise, courageous man will search out these difficulties so that he may conquer them.

Prayer: Eternal God, forgive us for our timid hearts, our supine wills, our lack of vision. Teach us that life must be made an adventure in spiritual living. **Amen.**

Tuesday, July 4—Caleb's Faith and Courage. Numbers 14:1-10

Life is facing forward, climbing upward, standing erect in the presence of difficulties, looking at truth without flinching, meeting the enemy with faith and courage. It is devotion, struggle, sacrifice. Progress, conquest, character are its goals. Idealism is its pillar of fire by night, and consciousness of loyalty to duty its cloud of comfort by day. He who would live his life in drifting, in complaisant conformity, in pusillanimous compromise, is doomed to a shocking awakening.

Prayer: Gracious God, build on our altars of worship the fires of faith and courage, and in those flames help us to see ourselves purified and refined by Thy Spirit. **Amen.**

Wednesday, July 5—God's Promise to Caleb Deuteronomy 1:26-36

In life God matters supremely. There are those who would dispute this. But their own lives, the lives of the world's great, confirm it. In civilization God matters supremely. He is the explanation of the birth and death of civilizations. In history He matters. Learn the lesson from the history of the Hebrew people. God—God the Father, as revealed by Jesus—is the greatest hope and promise of the human heart. Build lives, nations and civilizations upon Him, and the gates of hell shall not prevail against them.

Prayer: Everlasting Father, all things seem to be temporal, Thou alone art eternal, give unto us also a mark of eternity so that in it we may find strength. **Amen.**

Thursday, July 6—God's Promise Fulfilled Joshua 14:6-15

We, stunted men that we are, mistake reality terribly by not making religion a personal relationship with God and men. Why don't we come personally into the presence of a personal God and recognize Him for what He is? All great souls seem to have a personal relationship with the Divine. Only weaklings make religion an impersonal affair of creed and form. Only small men accuse God of injustice and perfidy. The great practice religion as fellowship with Eternal and Universal Personality. In that fellowship they find life eternal.

Prayer: We thank Thee, Heavenly Father, for the privilege of immediate conversation with Thee, in which we may

share with Thee the richest treasures of heaven and earth. **Amen.**

Friday, July 7—Confidence in Jehovah
Psalm 27:1-14

A life lived in utter devotion to God is the most promising force in the experience of mankind. To be on the side of God, to be enlisted in His cause, is a guarantee that triumph will ultimately be achieved. Apparent defeats do not matter—they are only apparent. When will we learn this unconditioned devotion? When will we achieve this supreme loyalty? When will we be worthy of the faith which is irresistible? Only when we, like Jesus, take God altogether seriously and submit ourselves in active surrender to His will.

Prayer: As Nicodemus came to Jesus we come to Thee, O God, for the supreme Light. If we must "be born again," help us to achieve that experience so that we may be Thine and serve Thy family. **Amen.**

Saturday, July 8—Some Heroes of Faith
Hebrews 11:17-30

The Bible is a magnificent epic of the deeds of heroes of faith. Because of the invincible power of their faith the Bible has remained an open book, and through the centuries Origen, Augustine, Chrysostom, Abelard, Luther, Zwingli, Wesley, Knox, Meister Eckhart, Tolstoi, Gandhi, Kagawa, Schweitzer, and Grenfell have added their chapters and their books. It is these heroes who keep our souls in revolt, who make us eternal rebels against every kingdom which is not the Kingdom of our Christ, who give us courage and vision to throw ourselves into the task so that their faith shall not perish from the earth.

Prayer: We strive for faith in Thee, O God, for faith in truth, for faith in beauty, in humanity—in ourselves. O God, grant that our striving may not be in vain. **Amen.**

Sunday, July 9—Jehovah Our Keeper
Psalm 121

Religion is a vital affirmation of faith, a reaching out toward the circumference and center of the universe to grasp the Supreme and the Ultimate. It is an orientation in our universe to the Universal and the Eternal. It is the discovery of Supreme Goodness and Truth, and the complete consecration of one's life to their cause and service. It is also (in Christianity) the acceptance of the human family as the Father's family, as one's own brothers and sisters. To accept this supreme Sovereignty as supreme for one's self, and to find life by losing it in that service—that is religion—and that is life.

Prayer: Everlasting God, Spirit of love and truth, breathe upon us Thy goodness and Thy power. Mold us by Thy hand. Command our minds and wills until we recognize Thee as God supreme. **Amen.**

Sales resistance is the triumph of mind over patter.—**Boston Transcript.**

Puzzle Box

ANSWERS TO—WORD SANDWICHES, No. 12

1. T-rain-S
2. S-tone-S
3. S-hove-D
4. C-ring-E
5. S-trod-E
6. S-tint-S
7. E-tape-S
8. P-late-S

MAKE 10 WORDS OUT OF 20 (TOWNS AND CITIES), No. 17

1. Daven
2. Allen
3. Fair
4. Ox
5. Dun
6. Pitts
7. Sun
8. Cleve
9. Mans
10. Corn
11. wall
12. land
13. burgh
14. bury
15. field
16. port
17. town
18. ford
19. fax
20. cannon

A. M. S.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Fourth Sunday after Trinity, July 9, 1933

Caleb
Joshua 14:6-14

Golden Text: Blessed is the man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies. Psalm 40:4.

Lesson Outline. 1. Men. 2. Mountains. 3. Masters.

The Book of Joshua says the conquest of Canaan was achieved in less than a decade. From the crumbling walls of Jericho the host of Israel had gone on to notable victories at Gibeon, Bethhoron, and Merom. Then the tribes met at Mount Gilgal for the distribution of the land. In the center of this gathering stands Caleb, old in years but young in spirit, whose faithfulness is about to be rewarded. We remember this valiant Hebrew as the hero of the expedition that was sent across the Jordan to spy out the hostile land. It was his courageous minority report that launched Israel upon its victorious campaign in Canaan. Note his eloquent plea (v. 10-12).

That speech of Caleb forms our lesson. Its eloquence lies in its substance, and in its modest and manly spirit. It is both Caleb's biography and eulogy, the story of a man who mastered mountains.

I. **Men.** Caleb was a man; every inch of him, by every test.

He recalls the day when the vote was ten to two against him. But no boastfulness colors that recollection. Modestly the brave old man says, "I brought Moses word again as it was in my heart" (v. 7). And piously he adds, "I wholly followed the Lord my God" (v. 8). Then he reminds Joshua of the promise made by Moses himself in that momentous day (v. 9), which gave him a clear title to the land whereon his foot had trodden. And, finally, he recounts humbly the mercy of God, who had kept him alive these many years filled with danger and difficulty (v. 10).

Thus Caleb wove a triple chain of remembrance as a basis for his claim. Jehovah, Moses, and himself formed its strong links. That chain bound him firmly to God, whose covenant, like a rainbow, bridged the wide chasm between Egypt and Canaan. And it united him with Moses, whose example had inspired Caleb in his youth, and whose sworn promise, like a beacon, had cheered him through many a dark and stormy night.

But, after all, Caleb himself was the chief argument for his chain. Jehovah and Moses had helped to make the man, but the man he had become was the main reason for recognition and reward. It was his faith and fortitude that had brought him to this hour of triumph, and not favoritism or blind fortune. Piety and pluck, not luck. Forty and five years of travail and toil he had waited for this hour. Only a sterling man can stand that strain of life without breaking, and Caleb at 85 stood it magnificently in body and spirit. "As my strength was then, even so is my strength now."

Caleb lived in a primitive age. We cannot imitate his example. But we may well honor and emulate his spirit. In every age, the heroes and leaders, who truly make history, are men of faith and fortitude. There is a fortitude that is without faith in God, and there is a faith that lacks courage. But they form mere eddies in the broad stream of human history, flowing towards its divine goal. Both are needed to deepen the bed and to hasten the flow of that river.

That spirit of faith and fortitude marked the entire career of Caleb. In his prime, it made him present a report that breathed courage and confidence. In his old age, it made him choose the hill-country for his habitation. Such men are neither selfmade, nor chance-products. Many factors enter into their making, and contribute to their success. Caleb made full acknowledgment of his indebtedness to God and man. Jehovah had blessed and kept him. Moses had inspired and helped him.

But, in the last analysis, it was Caleb himself, the spirit that was in him, that made him an outstanding man. There were 12 men in that reconnoitering expedition, Hebrews all. But 10 failed. Their faith and fortitude forsook them. Their names are forgotten. Caleb saw the same difficulties, and faced the same dangers. But he had faith in God, and, therefore, faith in himself and in Israel, and courage to fight. "We are well able to overcome them," he said. So his name is written on the scroll of heroes.

Such men are rare in any age, and as important as they are rare. Without them, mankind would stagnate and degenerate. There could be no progress. They form the minorities who have blazed new paths for truth and freedom. That fact creates peculiar difficulties in a democracy like ours, where the majority rules. It means that these majorities, the masses of our people, must never rule as blind, bigoted partisans. They must become intelligent and conscientious voters, in order to make right choices. It means, also, that faith in God must be wrought deep into the life of our nation, and the fortitude that is born of faith. Without the dynamic of religion, the rule of majorities spells ruin.

II. **Mountains.** The reward claimed by Caleb is thoroughly characteristic of the man. "Now therefore give me this mountain, whereof the Lord spake in that day" (v. 12). That was his choice: the hill-country. Not retirement on a pension. No beggar's bonus for this octogenarian. The 85 strenuous years rest lightly on his sturdy soul. "I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so it is now, for war, and to go out and to come in."

And then came his request: "Now therefore give me this mountain." At 85 most men seek ease and peace. Not so Caleb. He asked for the hill-country, where the farming was difficult; and the fighting fierce. He wanted those "mountains" so that he might remove them, and, thus, finish the conquest of Canaan. "It may be," he said, "that Jehovah will be with me, then I shall be able to drive them out" (v.12).

Caleb's choice was not the whim of a moment. It was the logical outcome of a life devoted to wrestling with difficulties. All his days he had chosen mountains. Every day brought its challenge of hard-

ship. Every hour was freighted with danger. These mountainous difficulties had made a man of Caleb. Faith and fortitude are never developed in a vacuum. They grow only in the arena of life, by strenuous endeavor.

It is a great thing for youth to understand that practical philosophy of life, and to practice it enthusiastically. To choose the hill-country early in life, the high places and the hard, which require struggle, discipline, and self-denial. From their ranks the men are recruited who become our true leaders. It may well be that our lack of great leaders is part of the price we must pay for those years when fabulous luxury corrupted and corroded the soul of America. The youth of today may live to bless this period of depression, as a return to sanity and a recovery of strength.

It is an even greater thing for youth to see the hill-country whereof the Lord Jesus Christ has spoken, even the Kingdom of God. To say, "Now therefore give me this mountain." That is the greatest objective we can have. There the fiercest battles beckon men of faith and fortitude, battles against sin and selfishness. There the decisive victories are gained. There we may win the crown of life.

III. **Masters.** "It may be that Jehovah will be with me, and I shall drive them out," said Caleb. Even so it happened. Hebron became the heritage of Caleb, "and the land had rest from war" (vs. 14, 15). And Joshua blessed him, as did all Israel. Such men in all the ages become the real masters of life. Theirs is the future. Their day of blessing is sure to come. To follow the Lord means to achieve the heights.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

July 9: What is Conscience? How Teach and Train It? Romans 2:11-16

Conscience is the silent monitor of the soul. It is the moral sense within us. It is that faculty which not only tells us that a thing is either right or wrong, but also impels us to do the right thing. It has its seat not only in the will, nor in the emotions, but also in the intellect. It is the judge of our actions and determines their moral value. It is like a bell in a tower that either calls people to action or warns them against danger. It is one of the most indispensable of all our faculties. It, in a sense, coordinates the other faculties of our being. Very often we hear folks say: "My conscience would not let me do this or that," or "my conscience tells me to do so and so."

We are largely governed by our conscience. It not only tells us what is right and wrong, but it also gives approval and satisfaction when it is obeyed and brings remorse nad regret when it is not heeded. A guilty conscience is a dreadful thing. It has driven people crazy and has made cowards of those who spurned it. Nothing can give the guilty conscience peace. On the other hand, for conscience sake men have gone to the stake and have offered up their lives and counted it all joy thus to suffer. To have a "conscience void of offense" is indeed a priceless possession. It is more precious than gold or silver and nothing can ever buy it.

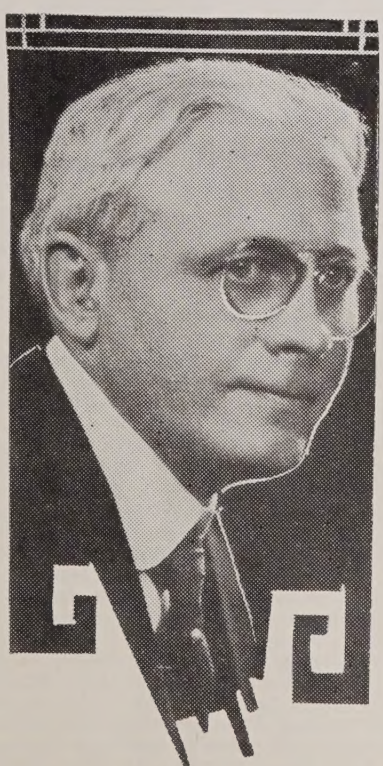
The question whether conscience is always right and never wrong is a much debated one. Can conscience ever go wrong? Can we always trust the conscience, or does it sometimes err in its promptings and mandates? The answer to these questions depends on the character of the conscience itself. The Bible speaks of a "seared" conscience. That means that the conscience may become insensible, hard, callous, so that it ceases to respond to the call of duty. One's moral nature may be so dulled and so dwarfed, so blunted and so blinded that it fails to register on moral issues. Then conscience is no longer a safe guide of conduct. Our moral nature comes to us from various sources. It is formed within us by many factors that constantly play upon it. Perhaps one of the first of these factors is the influence of the home, the attitude which parents take on moral issues. The child gets his first viewpoint on life from the parents and from early associates. Their ideals become the ideals of the child, and from them he learns whether a thing is right or wrong. These early impressions form what may be called instincts in the child, which soon begin to manifest themselves in definite actions on the part of the child. Now, if the instincts are normal, if a child lives true to the light he has, his instincts will generally be right and he can follow the same. Conscience can also be taught and traind in our schools and especially in our Churches and Sunday Schools. It is always trained by being true to truth. When one acts contrary to the better nature within him he violates his conscience and finds that the conscience no longer responds. It is a tragic thing to act contrary to the light, for thereby one stultifies his moral nature. When this fine sense of determining between right and wrong is lost then man has surrendered that which sets him above the animal creation.

When one says that evil is good he has leagued himself to the evil one and has dethroned his own personality. A man should, therefore, always be true to the truth. He should act honorably, honestly and sincerely. If he does this persistently his conscience will become ever more and more sensitive and guide him in the way he should go. Nothing can give a soul greater satisfaction, greater peace and sweeter comfort than to "live in all good conscience" from day to day. Tennyson in his Ode on the Death of the Duke of Wellington, wrote:

"Not once or twice in our rough island story
The path of duty was the way to glory."

AN APPRECIATION OF DR. WM. F. CURTIS ON THE OCCASION OF THE SILVER ANNIVERSARY OF HIS PRESIDENCY OF CEDAR CREST COLLEGE

Upon this, the occasion of the 25th anniversary of the entrance of Dr. William F. Curtis into the office of President of Cedar Crest College, we the members of the Board of Trustees of the said college, unite in recording our gratitude for the faithful, gracious, wise and successful labors of Dr. Curtis as the administrator of the affairs of the college, which have resulted, under the favor of Almighty God, in raising this institution to the honorable position which she now holds.



Dr. William F. Curtis

We desire to express our admiration for the courage, the enthusiasm, the sound judgment and fine Christian character of Dr. Curtis, which have enabled him to gain and hold the confidence of the thousands of young women who have been students in this college, have enabled him to achieve the position he now enjoys as an outstanding citizen in this community, and have caused him to be recognized as a leader in the Reformed Church.

We wish to record the pleasure it has afforded us to be co-workers with Dr. Curtis, and to express our appreciation of his unfailing courtesy, his sterling integrity, and his dauntless hope in the face of all obstacles. We express the hope that he may be granted many more years in which to work out those ideals which he has formed for this institution.

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BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Superintendent

The Bethany children had a treat when 110 of the Bethany family went to Reading to attend the Firemen's Circus. It was enjoyed by all.

Bethany still faces the problem of finding homes for its oldest boys, who have passed the age of 16 years. One boy was placed on a farm at $5 per month, but could not remain, as the place did not present the proper environment.

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HOMEWOOD, HAGERSTOWN, MD.

The dedication of Homewood took place the afternoon of June 7, 4 P. M. Potomac Synod was holding its annual sessions at Hood College, and following its program left the Hood grounds at 2.30 P. M. Wednesday and arrived at Homewood at 3.30. Two Hagerstown traffic officers met the procession at Funkstown, Md., and escorted it safely to the Home.

The President of Synod, Rev. Dr. S. L. Flickinger, of Winchester, Va., a member of the Board of Trustees of the Home, and author of the dedicatory service prepared for the occasion, had charge, and in the name of the Synod pronounced the solemn words that officially set the Home apart as a benevolent institution for the aged folk of the Synod.

Rev. Scott R. Wagner, D.D., President of the Board of Trustees, made the address for the occasion, stating that the first thought of the Home originated with the late George C. Pearson, of the Cavetown, Md., congregation. This congregation overtured Maryland Classis, and the Classis overtured Potomac Synod concerning the matter. Over a period of several years several different committees were appointed to study the matter. Not until September, 1930, did the Synod finally approve the last committee's favorable action, and take the necessary steps to organize a Home. Trustees were appointed and in the early spring of 1932 a property purchased near Hagerstown, and the Home opened for guests September of the same year.

Quite a large crowd, composed of Synod members and friends from various places, were present and we feel sure all were pleased with what they saw and heard.

Eugene A. Spessard, Secretary

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John M. G. Darms, Secretary

"I am holding a 'get-together' meeting within the near future for all the men of our Church, and will do all in my power to revive their enthusiasm in this League movement." That's the statement of President Kline M. Geyer, of Chapter 40, Pottstown, Pa. With such a spirit of interest, resolute purpose and noble aim, a man must succeed—and that's the quality of laymen we have in every Church, if only they be given a chance.

The men of St. Paul's Church, Johnstown, Pa., have organized and are seriously thinking of uniting with the League right at the start. Here's the voice of welcome, the hand of fellowship and a place on the roster of Reformed Churchmen in action.

About 35 men of Bethany Church, Philadelphia, Rev. G. D. Haack, pastor, met on May 22 and gave your secretary a respectful hearing, signifying at the close of the meeting their desire to organize a Chapter of the League. The younger men present seeemd vitally interested in the study and discussion program and are looking forward happily to a closer association with the men of riper age and experience.

Woman's Missionary Society News

Helen B. Ammerman, Editor

When you read this column, its editor will have become a Brown lady. I wanted a vacation this week. How thoughtful of Mrs. L. V. Hetrick to send her report of the General Synod's Cabinet Meetings for this issue. The report is intensely informing and in order that all our women may share it, it will be published in successive issues in this column until it is concluded. Why do I want a vacation? I hope you will be glad to know that June 28 marks my wedding day. I shall be very happy to have my friends know Mr. A. C. Brown, because I know you will approve. **Come to see us.** My new address: Mrs. A. C. Brown, 506 Market St., Selinsgrove, Penna.

The Report: The annual session of the Cabinet of the W. M. S. of General Synod was held in the Central Theological Seminary, Dayton, May 22 to 25. The members of the Cabinet had the main building of the Seminary practically to themselves, which made for greater fellowship and convenience. Delicious meals were served in the dining hall. The hospitality of the Dayton folks and especially that of the wives of the faculty members of the Seminary added much to the well-being of the Cabinet members.

Members of a number of committees met before the 22nd but the Cabinet session formally opened at 4 P. M., Monday, May 22, with our new president, Mrs. F. W. Leich, presiding. Mrs. John Rettig, of Buffalo, who is one of the trustees of the W. M. S. G. S., conducted the opening devotional service. All the worship periods of the session were on the theme "Facing the Task", based on Phil. 3:13, 14, and how we may do so by "Coming Together", "Learning Together", "Planning Together" and "Serving Together." Mrs. Rettig's well-developed service put us all in a spirit of worship and prepared us for the work of the days to follow.

In the evening session Mrs. Leich greeted the new members of the Cabinet and introduced them to the others, after which the routine of business began. One of the first items of business was the report of the president, which sounded a note of optimism in spite of the present adverse conditions. This spirit of optimism prevailed throughout the sessions of the Cabinet. There seemed to be no discouragement or alarm because we had been unable to accomplish as much as had been planned. Mrs. E. W. Lentz, of Bangor, director of the Educational Commission, gave her report which was not only interesting but revealed what a great amount of work is

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done by this commission. The preparing of the material for the different packets, the selecting of books for the reading course for the W. M. S. and Mission Band, the fostering of Institutes with the preparation of a program and all the other details incidental to them give us an idea of the tremendous amount of time and thought the members of this commission spend in order that we may have worthwhile material for our missionary work.

(Continued Next Week)

NEWS OF THE WEEK

Mrs. Henry W. Elson

The Glass-Steagall Banking Bill was approved in both houses of Congress June 13. This makes bank reform legislation and deposit insurance legislation an actuality. The President later signed the bill.

Chancellor Engelbert Dollfuss, of Austria, has requested the assistance of the great powers in his fight against Nazi terrorism, which has become acute in his country.

The estimated cost of the London Conference has been put at more than $4,125,000.

Great Britain, in a note made public by the State Department, tendered a partial payment of $10,000,000 on its World War debt instalment of $75,950,000 due June 15, and has asked for an immediate review of the whole debt.

Stoddard King, humorist, newspaper columnist and author of "There's a Long, Long Trail", died June 14 at Spokane, Wash.

James M. Cox, former Governor of Ohio, was made president of the economic conference's monetary commission with George Bonnet, of France, filling the other important office of rapporteur.

Announcement that President Roosevelt had agreed to a new naval building program costing $238,000,000, with 32 war vessels to be built in the next three years has been made by Secretary Swanson.

For the second time France refused to pay the war debt annuity due to the United States June 15 under the agreement signed in 1926.

Captain W. P. Wright, the National Commander of the G. A. R., died suddenly in Pittsburgh while attending the 67th State encampment. He was 87.

President Roosevelt left Washington June 16 on his vacation for a cruise with his three sons to Campobello Island, N. B., where he will be joined by Mrs. Roosevelt. Before leaving the President placed in operation his sweeping program for recovery from the depression by signing acts of Congress giving him control over industry, power to co-ordinate the railroads, and authority to start work on a $3,300,000,000 public works program.

Congress adjourned June 16 and for the first time in history will meet next in January, since the lame duck session has been abolished by the 20th Amendment to the Constitution.

According to Robert Fechner, dierctor of emergency conservation work, more than a million persons have been directly benefitted by the Forestry work and the relief load of many cities has been lightened. 101,000 workers are already in the woods and cash allotments have been made by men enrolled to 300,000 families, checks to be sent July 1.

The order restoring the former two-cent local rate on first-class postage, effective July 1, was signed June 19 by Postmaster General Farley.

The Austrian Government June 19 outlawed the Nazi party throughout the country and the Nazis were forbidden to engage in any political activity.

The ranks of economists, business men and labor were drawn upon June 19 in filling executive and advisory positions in the organizations which will help General Hugh S. Johnson, administrator of the National Recovery Act.

The American note to Finland's Washington Minister, expressing appreciation that Finland paid in full her war debt annuity maturing June 15, was received with great satisfaction in Finland.

Secretary Wallace June 19 moved for destruction of one-fourth of the 1933 cotton crop under the program of the Agricultural Adjustment Administration, which calls for holding at least 10,000,000 acres out of cultivation with funds obtained from processing tax.

COMMENCEMENT AT URSINUS COLLEGE

(Concluded from Last Issue)

The following prizes were awarded in recognition of scholastic attainment for the past year: Philip H. Fogel Memorial Prize in the English Bible, $25, Alfred Leon Creager; the E. L. Wailes Memorial Prize, $20, Paul Rickert Shelly; the Robert Trucksess Prize in Social Studies, $25, divided, H. Ober Hess $12.50, Floyd Erwin Heller $12.50; the Paisley Prizes, $25 each; women, Frances Rebecca Gray; men, Robert DeRial Pease; Elizabeth Rockefeller McCain Prize in English, $50, divided, William Tempest $16.66, Mildred G. Fox $16.67, Margaret L. Shively $16.67; the Boeshore Prizes in Greek, $25 each, first man, Elbert Kermit Harbough, second man, Paul Rickert Shelly; the Lentz Prize in German, $25, divided, Sara Helen Meyers $12.50, Elmer W. J. Schmitt $12.50; the Duttera Prize in Church History, income of $500, Gilbert J. Bartholomew; the Ursinus Woman's Club Prize, $20, Rhea Wheatley; the Ursinus Circle Prize in Pageantry, $15, Louella E. Mullin; the Varsity Club Trophy, Junior Class, William A. O'Donnell, president; the President's Award, John Garrett Eachus, Jr., Claude William Lodge.

At President Omwake's request the faculty, graduating class and audience proceeded from Bomberger to west campus to witness the dedication of the new Science Building.

The dedicatory exercises in connection with the new half-million-dollar Science Building at Ursinus College were opened with brief remarks by Dr. George L. Omwake, President of the College, who explained the absence of Mr. Cyrus H. K. Curtis, to whom the College is greatly indebted for the Science Building, on account of serious illness. This noble benefactor of the College has since died.

The keys of the building were presented on behalf of the builders by Mr. S. Earle Hoover, vice-president of F. L. Hoover & Sons, Philadelphia, to Mr. Frank R. Watson, D.F.A., who represented the architects. Dr. James M. Anders, chairman of the Instruction Committee of the Board of Directors, received the keys in the name of the College. At the conclusion of his remarks he reminded us that "we are consecrating this building to the highest name and purpose, namely, research after truth which finally leads to God." This statement is in keeping with the two inscriptions, one on the panel on either side of the main entrance: "We think Thy thoughts after Thee, O God," from Kepler, and "But still try, for who knows what is possible!" from Faraday. Rev. I. Calvin Fisher, D.D., Lebanon, Pa., offered prayer.

On Sunday morning the graduating class took part in the last religious service of their college days. After the processional, "God of Our Fathers," Dr. John Lentz, pastor of the College and of Trinity Church, Collegeville, offered prayer and read the Scripture lesson. Rev. Paul Lambert Gerhard, Ped.D., professor of English at North Japan College, Sendai, Japan, was the speaker. He used as his text the tenth verse of John: "I came that they might have life, and that they might have it more abundantly." The keynote of his message will be found in his words: "As men have followed the Christ, a new life, vibrant and powerful, has been theirs. He still transforms life, gives power to have vision, to endure nobly, to achieve greatly." He emphasized the vitality with which this spirit manifests itself in the Japanese Christian Kagawa, whose exemplary life of service in spite of great suffering and ill health, is a modern marvel. Dr. Gerhard demonstrated that although other religions have made their contributions, and although the countries which they have influenced are better than they would have been without them, the Christian religion has brought them a fuller, richer life. "You graduates go out into times of great moral and spiritual warfare," Dr. Gerhard concluded, "but you have a rich heritage from Christian homes and Christian schools and Christian leaders. Your supreme equipment is that abundant life which comes only through fellowship with Jesus Christ."

The Committee on Scholarships has announced the Open Scholarship awards for the year 1933-34. These scholarships are awarded annually to four high school students who meet the requirements in competition with high school students from all over the Middle Atlantic States. The recipients of these awards for the coming year are: Charles H. Edwards, Hummelstown; H. King Heiges, York; Walter T. Boyer, Douglassville; and Edward E. Koehler, Punxsutawney. The alternates are Jack Maloney, of Pottstown; Clyde M. Noll, of Chatham, N. J.; Alfred Wilson Rahn, of Souderton; and Ward F. McNair, of Chalfont. Of the above, four are members of the Reformed Church. Mr. Edwards is affiliated with the Hummelstown Reformed Church; Mr. Maloney is a member of Zion's Church, Pottstown; Mr. Rahn, of Zwingli Church, Souderton; and Mr. McNair is a member of the Reformed Church at Eureka.

PEACE OR PROFIT?

(Continued from Page 2)

armament Conference last March were representatives of the munition-makers of the United States, England, Germany, France and other industrial countries. Why? The answer is easy. As reported in this paper at the time by Dr. Henry A. Atkinson, they were busy "laying a smoke screen behind which they hope to inspire more distrust than already exists, so that they can carry on their trade in human blood." In such a case the issue is exceedingly sharp: Peace or profit?

The underlying motive is not always so patent, but usually it can be found. A nation is aroused to frenzy by appeals to preserve the national honor, to protect the lives of citizens, to safeguard "vital interests," to maintain the right of self-defense or "the freedom of the seas," but it is usually discovered in time that the passions of nationalism were kindled by the desire of private interests to secure or retain control of coal or iron or oil or rubber or some other commodity which all the world needs.

Only a few years ago we had strained relations with Mexico and Nicaragua. A high government official urged that we "go down and clean up Mexico." Oil was behind the scenes in that case. A little later that same official spent a term in prison (where doubtless he should have

had company) because he and other prominent profiteers in oil were found to have been bribing officials, corrupting government and defrauding their fellows to increase their profits. Would such men hesitate to encourage a war involving the slaughter of thousands?

But think! Think of a nation "called to the colors" in the fair name of patriotism, sacrificing its young manhood on the altar of a modern Moloch, despoiling a weak neighbor nation, all for the sake of adding to the illgotten gains of citizens engaged in the highly respectable pastime of robbing their countrymen!

Yes, some will remain deceived. But "you can't fool all the people all the time." Slowly it is being realized by those called to give their sons as "cannon fodder" that underlying all stirring appeals is a selfish desire for material gain. The supreme need is a loftier motive, the sacrificial passion of Jesus, which will give to men the long-sought moral equivalent for war. Which shall it be, peace or profit?

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1505 RACE STREET. - - - - - PHILADELPHIA, PA.

OBITUARY

MRS. B. O. SHULTZ

St. John's Church, Middlebrook, Va., suffered a distinct loss in the death of Mrs. B. O. Shultz. She was born near Spottswood, Va., Aug. 31, 1878, and reared in the Presbyterian faith, but upon moving into the Middlebrook community had for the past 34 years been definitely affiliated with St. John's Church. For many years the deceased was Supt. of the Primary Dept. of the S. S., was Supt. of the Cradle Roll since its establishment and for years had been the teacher of the Ladies' Bible class. She continued in these latter two activities until death. From the time she was received into the membership of the Church she was a faithful member of the choir. She was also a charter member of the W. M. S. And last but not least, she was a mother to all the pastors serving St. John's, not only to pastors but to their wives and children as well. Our deceased sister, while not in the best of health, was suddenly taken very ill May 2, and was removed to the hospital in Staunton, Va., May 3. She seemed to be making progress toward recovery when she suffered a stroke May 14, 1933, and passed away May 18. Had she lived but one day longer, she would have been married 38 years. She is survived by her husband, Mr. B. O. Shultz, for many years an officer of the Church she loved so well; by one son, J. Leonard, an elder of the congregation; by three sisters and one brother, and by five grandchildren.

The funeral service was conducted by her pastor, Rev. W. H. Groff, who was assisted by a former pastor of the deceased, Rev. H. R. Lequear, and by the Rev. Dr. H. S. Turner of Bethel Presbyterian Church, on May 18, at 4 P. M. Interment was in the cemetery adjoining the Church. "Blessed are the dead who die in the Lord." **W. H. G.**

MRS. WM. W. FRY

Mrs. Anna Melissa Bortz Fry, the beloved wife of Elder Wm. W. Fry, of 426 Mace St., Greensburg, Pa., died at her home on June 2, in her 74th year. She was the daughter of the late Elder William Bortz and his wife Margaret, of Salem Township, Westmoreland County, and was born on Nov. 8, 1859. She was baptized in infancy, instructed in the Heidelberg Catechism and received into the Reformed Church by the Rev. S. Shaw.

From the time that she united with the Church until several years ago, when she was stricken with pneumonia, she was an active member of the Church at Fennelltown and at Greensburg. She sang in the choir and for many years served as organist in Fennelltown. Forty-six years ago she was united in marriage to Elder W. W. Fry by the Rev. J. N. Bauman. To this union six children were born: Nevin W., Wilson A., Clarence L., and Mrs. Verda I. Kepple, all of Greensburg, and Mrs. A. Blair Kemerer, of Delmont, Pa., all of whom, together with her husband, survive her and mourn her loss. One daughter, Margaret M., preceded her to her eternal home at the age of four years. She had 11 grandchildren.

Funeral services were held in Grace Church, Fennelltown, on June 5th, with her pastor, the Rev. Lawrence E. Bair, D.D., and her former pastor, the Rev. W. S. Fisher, in charge. Interment in Fennelltown Cemetery.

Her husband, Elder Fry, who mourns her loss, united with the Reformed Church at Delmont 40 years ago and since that time has been active in the service of the Church. For 10 years he served as a deacon, after which he was elected elder, in which capacity he served for 20 years, after which he refused re-election on the ground that the task should be laid upon younger men. For 12 years he was financial secretary and treasurer of the congregation. For 30 years he served as a trustee of the Delmont Church. Frequently he accompanied his pastor to the meetings of Synod and Classis as a delegate elder. For more than a quarter of a century he was active in the administrative work of the Sunday School, the greater part of which time he served as the superintendent. During this period he was also the Bible class teacher. His interest in religious education began early and continues unabated to the present time. Several years ago he retired from his farm and moved to Greensburg. Upon his arrival he united with the First Church of that city and has been an active member ever since. To Mr. Fry the home and the Church are the two outstanding institutions, and in the capacity of husband and father in his family and as a member of the Church of Jesus Christ he has set a noble example for his children and his neighbors. May God continue to bless him until the twilight shadows of eventide fall and his loving Saviour calls him to his eternal reward. **L. E. B.**

MISS ANNA M. POORBAUGH

Miss Anna M. Poorbaugh, a devoted member of the Reformed Church for many years, departed this life Tuesday, June 6, at Bedford, Pa., at the ripe age of 80 years, 9 months and 17 days. Her parents were the late Josiah and Margaret (Weiser) Poorbaugh, prominent residents of Berlin, Somerset Co., Pa., where she was born and spent the greater part of her life. About 13 years ago she and her sister, Miss Emma F. Poorbaugh, sold the ancestral home in Berlin, and moved to Bedford, Pa., in order to spend their remaining days in the home of a brother-in-law and sister, Dr. and Mrs. Daniels.

Miss Poorbaugh was confirmed by Dr. William Rupp in Trinity Church of Berlin, June 1, 1867. Her name first appears on the roster of Sunday School teachers March 28, 1868. She was one of the charter members of the Conrad Missionary Society of the Berlin congregation, and always took a deep interest in the missionary activities of the Church. Some years prior to her removal to Bedford, she was made a life member of the society, in recognition of long and faithful service.

She was possessed of a fine Christian character, and always intensely interested in the cultivation of the best cultural values of life. Friends of many years standing in the Berlin congregation and community at large will long cherish her memory by reason of her sterling qualities, as well as unswerving fidelity to her personal convictions and faithfulness in all the relationships of life. The funeral service, conducted by her nephew, Rev. Dr. John Meyers, was conducted in the home of Dr. Daniels Thursday, June 8, with interment later in the family plot of the Berlin cemetery. She is survived by two sisters and two brothers. **D. S. S.**